TAFSIR MUSHAF FATIMA ALEHA SALAAM

VOLUME 5

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

Part fifteen

Surah Al-Isra

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Meccan, and its number of verses is 111 minus 5 and it was said that minus 8.

In the name of God, the most gracious, the most merciful

Al-Isra verse 1:

(**Glory be to Him who took His servant by night from the Sacred Mosque to the Aqsa Mosque, whose surroundings We have blessed to show him of Our signs. Indeed, He is the Hearer. Al-Basir (1)**)

Language and parsing:

"Glory be to Him" is in the accusative case, with the meaning of "I glorified with praise," and the meaning of "praising is exaltation," and it has the meaning of astonishment, and the night journey takes place at night, and night is an adverb for "Israa," and it was brought here for emphasis, and it was said: to indicate that the night journey took place during part of the night, not all of it, and what is meant by his servant Muhammad (PBUH), and the Sacred Mosque is the ancient house in Mecca, and the author of Ruh al-Bayan and others said: "The most correct narratives are that the night journey He was from the house of Umm Hani, the sister of Ali bin Abi Talib." Al-Aqsa Mosque is Solomon's Temple, and it was called a mosque because it is a place for prostration, and it is the farthest because of its distance from Mecca. And around it is an envelope to bless us, and it is surrounded by the blessings of religion and this world, that is, the home of the prophets, and

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with rivers and trees. The pronoun that He is the All-Hearing, the All-Seeing may be returned to God Almighty in the sense that He knows who believes and who disbelieves in the hadith of the Night Journey, and it may be returned to Muhammad (PBUH) in the sense that He knows the majesty and greatness of God. As for time

It was said: It was the night of the 27th of Rajab, and it was said: It was the seventeenth night of Rabi' al-Awwal, a year before the Hijra.

Al-Isra' in spirit and body:

Many scholars use the word Al-Isra to refer to the journey of the Prophet (PBUH) from the Sacred Mosque in Mecca to Al-Aqsa Mosque in Jerusalem, and they use the word Al-Miraj to refer to his journey from Jerusalem to the highest heavens, because the word Al-Miraj refers to ascension and ascension. Some of them do not differentiate between the two words, so they use Al-Isra to mean ascending to heaven, and Al-Miraj to mean Al-Isra to Jerusalem.

They agreed on the occurrence of the Night Journey and the Ascension due to the fact that it was stated in the Qur'an and Sunnah, and they disagreed: Was it in the spirit rather than the body, or by both of them, and we are with those who said: It was by both of them, and we are talking here about the Night Journey from the Sacred Mosque to the Al-Aqsa Mosque, but as for the Ascension to Heaven, it is discussed in Surah An-Najm. Those who said that the Night Journey took place in the soul and body were based on the following evidence:

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1 - The journey of journeying with the body is logically possible, and it has been indicated by the apparent meaning of the revelation, where God Almighty said: He took the journey with His servant, and He did not say with the soul of His servant, and the word "slave" refers to the combination of the soul and the body, as God Almighty said: (**Have you seen the one who forbids a servant when he prays?**) - 10 leeches. One of the principles established in Islam is that everything that is clearly indicated by revelation and is not contradicted by reason must be believed in.

2 - If the Night Journey was only in the spirit, there would not be any wonder in it, and the polytheists would not hasten to deny it. Narrations came that Umm Hani said to the Greatest Messenger (PBUH): Do not tell your people about this, for I fear that they will disbelieve you.. But he did not listen to Umm Hani's fear, trusting him with the truth that he brought, and he told his people what he saw, so they were astonished and denied it, and if it had been a dream, they would not have been astonished and denied it.

3 - The Isra' journey in the soul and body symbolizes that a person must work for his life

Material and spiritual, not one without the other.

4 - It is famous that the Messenger (PBUH) said: I was taken on a journey on an animal called Al-Buraq. It is clear that the journey of journeying is through the spirit only, and does not require an animal or anything else. On this occasion, we refer to an article published by the Egyptian Al-Gomhouria newspaper by Muhammad Fathi Ahmed, entitled "The Scientific Content of the Night Journey and Mi'raj," in which it states:

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“The Noble Messenger rode a camel called Al-Buraq, which, as the hadith mentioned, is an animal on top of a donkey and less than a mule, and in that is divine indoctrination for us of the necessity of attachment to causes. It was not dear to our Lord that His Messenger should be transported from Mecca to Jerusalem without any means of transportation such that the Messenger suddenly found himself at the gates of Al-Aqsa Mosque, but his great wisdom decreed that everything should be conducted according to laws that do not change or change... And in using this ride, which covered the long distance with amazing speed, it incited the minds. To consider inventing new means that cover long distances in a short period of time... Then we ask those who know: What is the maximum speed in God’s universe according to what science has concluded? The answer comes to us without hesitation: it is with certainty the speed of light, which is 300 thousand kilometers per second. The Buraq that the Messenger rode was traveling at the speed of light because the word Buraq is derived from lightning. Through scientific attempts in studying space, man came to know many secrets, and was able, with the power of science, to penetrate from the ends of the earth to the wonders of the kingdom, but material science alone makes man forget the Creator of the universe, and the event of the Night Journey gives us a lesson that matter and spirit. They are intertwined, as the Messenger, when he ascended to the highest heaven in his form, was a human being from the matter of the universe and a plug from the spirit of the Supreme Creator, and Gabriel represented the faithful guide, and there is no objection to symbolizing him on the journey with the authority of knowledge that must lead us on our journey in this life to the Creator of the universes.

The strangest thing I have read in this regard is the saying of someone who said: The Isra of the Prophet (PBUH) took place through his spirit, not his honorable body, citing what was narrated on the authority of Aisha, that the Prophet’s body did not

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leave her that night... knowing that Aisha was young at the time of the Isra, and was not the wife of the Messenger of God (PBUH)... so the narration lies in itself.

Between the Grand Mosque and Al-Aqsa Mosque:

Al-Aqsa Mosque resembles the Sacred Mosque in many ways:

1 - They are in the east.

2 - The history of each of them goes back to an ancient era, but the Sacred Mosque is older and greater, because it is the first house established for people, and God has made Hajj obligatory for whoever is able to make it to it: (**Indeed**, **the first House established for mankind was the one in Mecca**, **blessed and a guidance for the worlds**. **In it are clear signs**, **the place of Abraham**, **and whoever enters it is safe**, **and God is a pilgrimage to the people**. **The House is for anyone who can find a way to it**) 98 Al-Imran.

3 - Both the Kaaba and the city of Jerusalem, which contains the Al-Aqsa Mosque, were founded and established by the Arabs or participated in its construction or establishment. As for the Kaaba, it was built by Abraham and his son Ishmael (peace be upon him): (**And We covenanted with Abraham and Ishmael**, "**Purify My House for those who circle around**, **and those who seclude themselves**, **and those who kneel and prostrate**." - Until he said - **And when Abraham raised the foundations of the House**, **and Ishmael**) 127 Al-Baqarah. It is known that Ishmael was the first prophet to speak in the Arabic language other than the language of his father, and to him the Quraysh and other Arabs belonged, and it was in that language that the Holy Qur'an was revealed. As for Jerusalem, the Jebusite tribe, one

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of the Arab Canaanite tribes, migrated to its land. They landed on the mountain known as Zion in the year 2500 BC under the leadership of their sheikh, Salem the Jebusi, and it was this Arab tribe that laid the first brick for the city of Jerusalem, which became what it became. After kissing the world (1) ...After the Muslims conquered Jerusalem, they built the Omar Mosque and the Dome of the Rock Mosque inside the Holy Mosque. The first was founded by Omar Ibn Al-Khattab, and the second mosque was built by Abd al-Malik Ibn Marwan. The Muslims did not allow a non-Muslim to set foot on their land.

4 - Muslims sanctify both the Grand Mosque and Al-Aqsa Mosque, to which they turned in their prayers for thirteen years in Mecca and a few months in Medina, and if we add

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(1). From an investigation published by Professor Mikhail Khalil in "Akhbar Al-Youm" newspaper, issue 05/25/1968.

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In addition to the Prophet's (PBUH) captivity to him, it was no wonder that Muslims took it as a sacred place for them and that it was in second place to the Holy Mosques in Mecca and Medina in terms of sanctity, maintenance and care.

It has been stated in many narrations that the Messenger of God tied Al-Buraq to the Holy Rock when he reached the Night Journey to Jerusalem, and to this day the western wall of the Holy Mosque is called the Buraq Wall. It is also stated in the narrations that the Prophet (PBUH) prayed on the ruins of the Temple of Solomon in front of Abraham, Moses, and Jesus, and that he ascended to heaven after that, taking the Rock of Jacob as a center for his ascension to heaven. For this and other

reasons, the Jerusalem tragedy of 1967 AD occurred. At the hands of Zionism and American and British colonialism, it is a tragedy for Muslims and Christians as well. Those filthy hands have polluted the holy places of the Islamic and Christian religions, and disdained them, so they celebrated red nights with immoral women, and held dancing and debauchery parties.

It is strange that the Americans and the English claim that they are the protectors of religions and the enemies of atheism. At the same time, they support the Zionists who do not believe in values, do not respect morals, do not give importance to any religion, and do not recognize any human right. The Americans and the British supported Israel, provided it with money and weapons, supported it in the United Nations and the Security Council, encouraged it to violate the religious sanctities of Muslims and Christians, and challenged the entire world with their stance. We have no doubt that the circle of evil will revolve around the colonialists and their Zionist allies at the hands of the free revolutionaries, just as it now revolved around the heads of the Americans at the hands of the Vietnamese, and it revolved around before. The Jews are in the hands of Nasr, the Romans, the Prophet (PBUH), and the second Caliph, Omar ibn al-Khattab. These newspapers and radio stations in the East and West are never without news of the Palestinian resistance and its guerrilla operations, which made every Israeli live in a nightmare of fear and terror.

The practical lesson in Al-Isra:

This written Qur'an that we recite and listen to are lessons taught by the Creator.

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His greatness was great for His noble Messenger to convey it in turn to all people, and these lessons are of various types, including the rulings and knowledge of what is

permissible and what is forbidden, including the command to strive for the sake of God, sincerity, perseverance, and patience in the face of adversity for the sake of the truth, and the most important of all is belief in God and His greatness, a true faith based on knowledge, not on imitation, and he says and says, nor on delusions and whims.. God Almighty has guided us to the path of knowledge. And certainty in it, which is contemplating the creation of the universe with its earth and sky, and the management, precision, and coordination between its parts and wholes: (**Have they not reflected within themselves that God did not create the heavens and the earth and all that is between them except with the truth?**) - 8 Romans.

After God revealed to His servant and Messenger those lessons about the greatness of the universe and the creation of the heavens and the earth, He designated him above all creation with an earthly journey from the Sacred Mosque to the Al-Aqsa Mosque, and a heavenly journey from the Al-Aqsa Mosque to the highest heavens. As for the purpose of these two journeys, it is for the Noble Messenger (PBUH) to receive a practical lesson after he had received a theoretical lesson in the universe, and to witness from its worlds and wonders what minds cannot comprehend and illusions cannot reach. This is the method followed in modern education, where teachers prepare for their students trips and similar practical lessons after the lessons they receive in schools and institutes. Therefore, the eloquent lesson in the Messenger's earthly and heavenly journeys is to urge minds to consider. In the kingdom of heaven and earth to know the power and greatness of the Creator: (**Have they not considered the kingdom of the heavens and the earth and what God has created?**) - 185 Al-A'raf.. Imam Ali (peace be upon him) said: I am amazed at the one who doubts God, even though he sees God's creation!

And We gave Moses the Book, **verses 2–3**:

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(**And We gave Moses the Scripture and made it a guidance for the Children of Israel**: **Do you not take a representative besides me?** (2) **The descendants of whom We carried with Noah**. **Indeed**, **he was a grateful servant**. (3))

Parsing:

That you do not take (that) to mean any explanation of what is in the book, as if you said: I wrote to him to do such-and-such, and take it to be transitive to two objects: the first is an agent, the second is without me, and from the addition of an inflection, that is, do not take an agent other than me. And the offspring of a caller, meaning, "O offspring of those who bore us."

Meaning:

(**And We gave Moses the Scripture and made it a guidance for the Children of Israel**: **Do you not take a representative besides me?**). What is meant by the book is the Torah, and by Israel is Jacob bin Ishaq bin Abraham (peace be upon him), and the meaning is that God sent down the Torah to Moses so that the children of Israel might be guided by it to the truth and what is right, and that they should rely on God alone, and not take anyone besides Him as a guardian or helper. But they distorted the word of God, worshiped the calf, killed the prophets, filled the world with evil and corruption, and for this purpose they harnessed all their energies.

(**The descendants of those whom We carried with Noah**). Noah carried with him in the ark his three sons, namely Ham, Shem, and Japheth, and their wives. Among them were the people who reproduced after the flood, and among them

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were the Israelites during the time of Moses. In this call, this call is a reminder to the children of Israel of God's blessings, which they denied and disbelieved in him and her. (**Indeed**, **he was a grateful servant**). The pronoun says that it goes back to Noah (peace be upon him), that is, O Jews, be grateful and remember, as Noah was.. But only those who are honest and loyal are thankful for the blessing, and the Israelis have known nothing since their existence except lies, treachery, and betrayal.

It was narrated on the authority of Imam Jaafar al-Sadiq (peace be upon him) that Noah, every morning or evening, would say: O God, I call you to witness that whatever blessing I have received in the morning or evening in religion or this world is from You, with no partner. To You is praise, and to You I give thanks for it until You are satisfied.

The children of Israel and corruption twice, **verse 4–8**:

(**And We decreed to the Children of Israel in the Book**: "**You will certainly spread corruption in the land twice**, **and you will declare great exaltation**." (4) **Then when the promise of the first of them comes**, **We will send over you servants of Ours who are worthy of With great force**, **they invaded the lands**, **and it was a promise fulfilled** (5) **Then We returned the battle to you against them**, **and provided you with wealth and children**, **and made you more numerous in your army**. (6) **If you do good**, **you do good to yourselves**, **and if you do evil**, **it is to yourselves**. **Then when the promise of the Hereafter comes**, **they will treat your faces and enter the mosque as they were**. **They entered it the first time**, **and that they may disavow what is above them with complete purity**. (7) **Perhaps your Lord will have mercy on**

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you, **but if you return**, **We will return**, **and We have made Hell a confinement for the disbelievers**. (8))

the language :

Judgment has meanings, including the determination of the matter, including creation and events, as God Almighty says: And He decreed them seven heavens, and among them is the obligation, as in His saying: And your Lord has decreed that you should not worship except Him, and among them is information and information, which is what is meant by His saying: And We decreed for the children of Israel. What is meant by highness here is tyranny. And wandering through the homes, stepping on them, and hesitating between them. And the ball goes back and forth. What is meant by mobilization here is the number of men. Al-Tabīr means destruction, and Al-Tabār means destruction. Mats are used in rugs and prisons, and both meanings are permissible in the verse.

Parsing:

Our decision included the meaning of suggestion, and so it changed to. And the lam in "to spoil" is an answer.

Deleted section, meaning, by God, you will be corrupted. And twice as a substitute for the absolute object, meaning corruption after corruption, or two corruptions. The promise here is an active participle, meaning the promised one. During the circumstance of a place related to Jaswa. A promise was a noun, it was a hidden pronoun, referring to the word joss, and a promise was a predicate. And the need to distinguish. If the promise of the Hereafter comes, an answer, if omitted, is indicated

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by an answer, if the first one. That is, if the promise of the Hereafter comes, We will send them to you. And lisawu'a, the wow of the group, refers to the envoys, and liswu'u is in the accusative case of ban, implied after the lam, and the infinitive infinitive is in the genitive case, and it relates to the deleted resurrection of us. The first time is in the accusative case. And they did not exalt (what) is the verb to disavow, that is, to destroy what they conquered from the country.

Meaning:

The general meaning of these verses is that God told the children of Israel that they would spread corruption in the land first, so He would appoint over them those who would humiliate them through killing, captivity, plundering, and plundering. Then they would regain their strength, but they would return to corruption again, so He would also appoint over them those who would strike them with the second plague. The details are as follows:

1. (**And We decreed to the Children of Israel in the Book**:). What is meant by judgment here is information and revelation, not judgment in the sense of judgment and command, because God does not judge corruption: (**Say that God does not command immorality**) - 28 Al-A'raf, and what is meant by the book is the Torah that was revealed to Moses, as evidenced by the Almighty's saying: (**And We gave Moses the Scripture**). The meaning is that God Almighty told the Children of Israel that their successors would cause corruption in the land twice.

2. (**You will certainly cause corruption on earth twice**). What is meant by their corruption here is not corruption in its general sense, which includes disbelief, lying, consuming usury, planning conspiracies, and the like. This is their religion and their religion in every era and generation, and every stage of their lives. God Almighty

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said in what He said about them: (**And the Jews said**, "**The hand of God is bound**." **Their hands were bound**, **and they were cursed for what they said**. To what he said **Whenever they kindle a fire of war**, **God extinguishes it**, **and they strive throughout the land to spread corruption**, **and God does not like corruptors**.) 64 Al-Ma'idah. The intention is not general corruption, but rather the intention

Specific corruption, which is rule and control, and their rule is corruption itself, as evidenced by the Almighty's saying, addressing the children of Israel:

(**And you will be greatly exalted**). The Holy Qur'an uses superiority in .3 tyranny and corruption. God Almighty says: (**Indeed**, **Pharaoh exalted himself in the land**) - 4 stories. And he said: (**That is the home of the Hereafter**, **We assign it to those who desire neither exaltation on earth nor corruption**, **and the final outcome is for the righteous**.) - 83 stories. The meaning is that you, O children of Israel, will rule twice, and you will take rule as a means of great and dangerous corruption that cannot be compared to any corruption... so you will desecrate the sacred things, violate the sanctities, and belittle values and morals, and every right of God and man.

The Holy Qur'an did not stipulate the place and time of their great corruption due to the rule twice, but historians and a group of interpreters said: The children of Israel raided Palestine after the wanderings under the leadership of Joshua bin Nun, the successor of Moses bin Imran, and they occupied it and seized all of its goods and wealth after they exterminated most of its Canaanite people and enslaved those who remained of them, and their behavior with Joshua was exactly the same as their

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behavior with Moses: disobedience and stubbornness... and this... It is the first time. As for the second time, there are those who say: It has not happened yet, and that it will happen in the future at the hands of the Arabs and Muslims in Palestine, and the statement will come, and there are those who say: It happened and its time has passed. This statement is most likely.

In all cases, the Holy Qur'an explicitly states that if the Children of Israel ruled and controlled, they would be tyrannical and transgress and spread corruption on earth and rise to great heights... Therefore, there is no heresy for the Zionist colonial state to rip open the stomachs of pregnant women in Palestine, bury young people alive, shoot prisoners, throw napalm bombs on the safe, demolish homes for their people, and silence mouths with money and pressure. Violent...then she cries and complains about the assault on her...we say this knowing that

The Qur'an does not refer at all to this gang of mercenaries that sold themselves to everyone who led and is leading the forces of evil and colonialism.. But the reference to it came because this gang bears the name of Israel, and claims to belong to the monsters of monkeys and pigs.

(**So our promise came**). The first pronoun refers to the two times of corruption of brown

Israel, and the promise here means what was promised, that is, if the promised time came to corrupt the children of Israel the first time (**We have sent upon you servants of Ours**, **endowed with great might**.). The speech in Alikum is for the Children of Israel, and We have sent authority, and it is not a condition for the servants that they be believers - as some have claimed - but rather they may be

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disbelievers, as evidenced by the Almighty's saying: (**What a pity for the servants**! **Whenever a messenger comes to them**, **they mock him**.) - 30 Yasin, and those who were endowed with great might and might, and they were the Babylonians led by Bukht Nasr or his father Sennacherib, who killed the Jews, burned the Torah, and captured a large number of them, men, women, and children. This was in the year 586 BC, and it was said: 596 (**So they searched through the lands**) The word "jaswa" is not mentioned in the Qur'an except in this verse, and "jaswa" seeks something by investigating and hesitating, meaning that the men of valor used to hesitate back and forth among the Jewish homes, searching for the Jews to kill them. (**It was a promise fulfilled**) It is valid, there is no change in it, and there is no return to it.

The summary of the meaning of the entire meaning of this verse is that when the Children of Israel became corrupted the first time, God sent against them a strong and powerful people who killed, captured, and displaced their men, captured their women, plundered their wealth, and destroyed their homes. We conclude from this that the first corruption and its blow from God at the hands of a powerful people occurred before Islam.

(**Then We returned the ball to you**, **and provided you with wealth and children**, **and made you more numerous**.). The speech is for the Children of Israel, and the pronoun "against them" is for the Babylonians, and the meaning is that the Children of Israel hate and are liberated from the captivity and humiliation of the Babylonians.. It is known that the Children of Israel did not fight the Babylonians in their lands, nor did they defeat them, but in the year 538 BC, the Persian king conquered Babylonia, and liberated the Israeli captives in it, and accordingly, the power of the Children of Israel against the Babylonians was

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established through the Persian king, said Abu Hayyan Al-Andalusi said in his interpretation of "Al-Muhit": "A king invaded the people of Babylon, and Bukht Nasr had killed forty thousand of the Children of Israel, and left the rest of them with him in Babylon in humiliation. When that king invaded them and conquered Babylon, he married a woman from the Children of Israel, and she asked him to return her people to Jerusalem, and he did so." (1).

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(1). This marriage testifies to the Jews that since ancient times they have achieved their goals through white slaves.

When the children of Israel returned to Palestine, God provided them with money and children, and made them more numerous than they were, but as soon as they regained their strength, they returned to worse than they were before, in terms of corruption and deviation from the religion, and they killed Zechariah and Yahya, and they intended to kill Jesus Christ (peace be upon him).

(**If you do good**, **you do good for yourselves**, **and if you do evil**, **then it is yours**.). In this sense, God Almighty says: (**Whoever does good**, **it is for his own soul**, **and whoever does evil**, **it is for it**, **and your Lord is not unjust to His servants**.) - 46 Fassilat. And he said: (**For her is what she earned**, **and for her is what she earned**.) 286 Al-Baqarah.

(**So when the promise of the afterlife comes**). After the first corruption of the Children of Israel had passed, and their first ordeal had passed, the second corruption came, and took its place at the time of the second ordeal, so God sent against the

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Children of Israel a people (**May they beautify your faces**) The speech is for the children of Israel, and the conscience of them being bad refers to the envoys to inflict distress upon the Israelites... and the mistreatment of faces is a metaphor for their distress and humiliation, because the psychological symptoms appear in the face, whether they are happy or sad, and similar to the Almighty's saying: (**The faces of those who disbelieve are evil**) - 27 The King.

(**And let them enter the mosque as they entered it the first time, and let them purify what they have risen from above**.). What is meant by "mosque" here is the city of Jerusalem, because it contains the Temple of Solomon, and it was called a mosque because it is a place for prostration. What is meant by "tabir" is destruction, and what is higher, that is, what the conquerors took and overcame. The meaning is that when the children of Israel were corrupted the second time, God placed over them those who would inflict terrible torment upon them, and made their fate this time exactly like their fate the first time: killing, captivity, displacement, sabotage, and destruction. We conclude from this that the two corruptions are Both trials had passed before Islam.

In Majma' al-Bayan, it is said that the one who raided the Children of Israel first and destroyed Jerusalem was Bukht Nasr, and the one who raided them a second time was the king of the Romans, destroying Jerusalem and taking its people captive. This agrees with what al-Maraghi reported from the Jewish histories, and he said: There were about five hundred years between the two raids.

(**May your Lord have mercy on you**) On the condition that you repent and have mercy, because he who does not have mercy will not have mercy, as stated in the noble hadith (And if you return) to corruption, condescension, and arrogance over

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the command of God (we will return) to punishing you and humiliating you, and they have returned and corrupted,

So they denied Muhammad (peace be upon him) and intended to kill him, just as they had intended to kill Christ (peace be upon him) before, so God gave the Muslims power over them, so they killed the Banu Qurayza, expelled the Banu al-Nadir, seized Khaybar, and expelled the Jews from the Arabian Peninsula.

(**And We have made Hell a confinement for the disbelievers**.). It was said: Al-Hasir here means a rug, and it was said: it means confinement and confinement, and whatever it is, what is meant is that Hell surrounds them, and they have no hope of salvation from it, just as the Almighty says: (**Their abode is Hell**, **and they will find no refuge from it**.) - 121 women.

God's judgment and the State of Israel:

In January of this year 1969, a quiet discussion took place on the pages of the Egyptian Al-Akhbar newspaper about the Almighty's decree: (**To the Children of Israel in the Book**: "**You will surely make corruption in the land" twice**.) etc". A large number of people of knowledge and opinion who were zealous for the truth participated in this discussion, and the dialogue and debate continued for quite a while, and the newspaper published it in four issues, which were the issues on Fridays of the aforementioned month, and the participants in this dialogue were divided into two groups:

The first group says: The first of the two attacks on the Children of Israel occurred at the hands of the Muslims during the days of Omar ibn al-Khattab because he

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conquered Jerusalem, and he and the Muslims invaded the Palestinian lands. This group explained the second corruption by the Children of Israel by what the Zionist gang did in June 1967 and what they are doing now. They interpreted the second attack by saying that God will enable the Arabs and Muslims in the future to free the Zionists, so they will recover from them the stolen land upon which they jumped in the fever of colonialism. This group said: This meaning is what is meant by the Almighty's saying: (**And let them enter the mosque as they entered it the first time**.) That is, the Arabs and Muslims will liberate Al-Aqsa Mosque in the future from present-day Israel, just as Muslims liberated it before.

There is no source for this interpretation except emotion and predictions, from which the Qur'an must be kept apart, because it is a book of knowledge and light from God that reveals universal laws and laws that do not change or change.

It changes and is expelled in all beings, from small atoms to large galaxies.. At the same time, the Qur'an holds every individual responsible for work and jihad, and is held accountable for it before God, conscience, and all people.

As for the second group, they say: The two corruptions of the Children of Israel have passed, and the two plagues passed with them before Islam, and that the first plague preceded the emergence of Islam by about a thousand years and that it was in the hands of the King of Babylon, Bukht Nasr, or his father Sennacherib, who destroyed Jerusalem, burned the Temple, and killed a great number of Jews, and took those who remained of them, men, women, and children, as humiliated captives to Babylon.

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As for the second plague, this group says: It fell on the children of Israel in the year 70 AD by the hand of Titus the Roman, who besieged their city, demolished its walls, then entered it and destroyed its houses, destroyed its temple, and killed a million people, according to what Josephus, who witnessed the battle himself, decided, in addition to those who sold him as slaves in the markets, and the rest of them wandered in terror to all parts of the earth. (1).

This team also said: The Qur'anic text does not refer, from near or far, to the gang now present on the land of Palestine, which bears the name Israel, because it is not a religious sect, nor a political body, nor a true state, but rather it is in reality a new enemy of the Arabs and Muslims, which is Zionist colonialism, or colonial Zionism that wears the garments of David, bearing the desired map, and recorded in the distorted established Torah "from the Nile to Euphrates. The first and last purpose is for the new colonialism led by the United States to destroy the Arab and Islamic entity, and to exhaust the resources of the peoples under the guise of the Jews.

We conclude from this that the Holy Qur'an did not refer at all to present-day Israel, and that the verses that spoke about the Children of Israel only meant the twelve tribes from the descendants of Jacob, son of Isaac, son of Abraham, who were during the era of Moses and Aaron... and those who invaded.

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(1). From the word Al-Bahi Al-Khouli. Egyptian "Al-Akhbar" 1/31/1969.

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Our land is covered with the weapons of colonialism and the money of Zionism. They are not the descendants of Israel bin Ishaq, nor are they following his religion and the religion of Moses. Rather, they are a new creation... a strange, strange...

unprecedented, because it is made up of fragments with no connection between them, and no unifying unit of a homeland, language, or any principle except the principle of employment for the forces of evil and colonialism.

This, until the interpretation of the Almighty's saying: (**And let them enter the mosque as they entered it the first time**.) His interpretation that God decreed and decreed the expulsion of the Zionists from Palestine leads us, from where we want or do not want, to trust and present the natural causes of victory that God has explained in His Book, and on the tongue of His Prophet, and urged us to do so with the word jihad at times, and cooperation at times, and preparing the equipment at other times, and not despairing at times, and patience and perseverance at times, and giving money and sparing every effort in order to defend the religion and the homeland, just as Muhammad and Muhammad's companions did. (PBUH) and those who followed them with goodness, and as the Fedayeen are doing now.

And yet, God does not and will not take over for us the war of Israel, nor the war of colonialism and Zionism, even if we pray to Him and hope for Him, because the best type of worship to Him is sacrificing all our abilities and energies against injustice, tyranny, corruption and aggression... We have sufficient and sufficient ability to expel the enemy from our stolen land. We possess this ability due to our numbers, our religion, our heritage and our resources, and all we have to do is use it... and we must use it one day. Sooner or later, because the love of survival necessitates this. Colonialism and Zionism have put us before two things that have no third place: either death or life. No one prefers death to life, enslavement to freedom, and humiliation to dignity.

The Qur'an guides to that which is most upright, **verses 9–12**:

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(Indeed, this Qur'an guides to that which is most upright and gives good news to the believers who do righteous deeds that they will have a great reward (9) and that those who do not They believe in the Hereafter as we are accustomed to

For them is a painful punishment. (10) And man supplicates for evil as he supplicates for good, and man is hasty. (11) And We made the night and the day as signs, so We erased a sign. (12) And We made the sign of the day a clear sign that you may seek bounty from your Lord and that you may know the number of years and the reckoning. (12))

the language :

Seeing, meaning seeing through it, like a sleeping night, meaning sleeping in it. And we erased, we erased.

Parsing:

For the one that is most upright, that is, for the religion that is. The source is that they have a reward in the genitive case with a deleted letter, meaning the believers are given good tidings that they will have. And those who are kind to that are theirs. We have become accustomed to its origin and have prepared it. His supplication stands in the place of the absolute object, that is, he supplicates for evil as supplication as his supplication for good. Everything is the subject of a deleted verb indicated by the existing thing, meaning we have separated everything.

Meaning:

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(**Indeed, this Qur'an guides to that which is most upright and gives good news to the believers who do righteous deeds that for them will be a great reward**.). For the one that is the most upright, that is, for the religion or the way that is the most upright, and the meaning of it guides, guides and necessitates, and the word "upright" means the best and most beneficial, and by its generalization it includes the best in everything, in every time and place, and for every human being without exception.

This verse is a clear and clear claim recorded in the Qur'an, and every Muslim believes in it.

Its summary is that Islam is the best of all religions. As for the evidence of the validity and sincerity of this claim, it is the Qur'an with its doctrine, law, and all its teachings, in addition to the biography of the author of the message, Muhammad bin Abdullah (peace be upon him), who filled the earth with knowledge, faith, righteousness, and justice after it had been filled with ignorance, disbelief, and corruption. Scientists have proven this fact, and for this reason they wrote hundreds of books in interpreting the word of God, and the hadith and biography of the Messenger of God, and in doctrine and law. And Islamic ethics, and what Islam has achieved in various fields, and we mentioned part of that in the previous volumes of this interpretation. Below we point out some principles, for example:

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Islam is the religion of nature:

1 - Every principle of the Islamic faith, every branch of its law, and every one of its rulings is based on pure and pure nature: (**So set your face upright towards the religion**. **God has created the nature according to which He created the**

people. **There is no altering of God's creation**. **That is the noble religion**, **but most people do not know**.) - 30 rum. This verse clearly and clearly states that Islam responds to the demands of human nature, and extends its arms to every useful new thing, whether it comes from the East or the West. Imam Ali (peace be upon him) said: "Wisdom is the lost property of a believer, so take wisdom, even from hypocrites." He said: Look at what is said, not at who said it, and there are many hadiths with this meaning.

Islam's belief in science:

2 - Islam believes in knowledge, and in focusing life on it in its various manifestations. God Almighty said: (**And do not stop at what you have no knowledge of**) - 36 Al-Isra': (**Say**, "**Bring your proof if you are truthful**.") 111 Al-Baqarah: (**So ask the people of the message if you do not know**.) 43 bees. The Greatest Messenger (PBUH) said: "The ink of scholars will be weighed in blood on the Day of Resurrection

"Martyrs." Imam Ali (peace be upon him) said: "Knowledge is a religion to be followed." The meaning of belief in science is belief in evolution, and in working for a better and more complete life.

Releasing the mind:

3 - Islam calls on the mind to contemplate, contemplate, and observe this nature, searching and searching for its secrets, benefits, and benefits, and its relationship with the Creator and with man. It calls for religion, science, and philosophy to focus on this observation and sensory knowledge that Muslims followed before, and which

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was transmitted from them to the Europeans, and it was the basis of experimental science for them: (**Have they not considered the kingdom of the heavens and the earth and what God has created?**) 185 Al-A'raf.

Freedom of thought:

4 - Islam has allowed freedom of speech and thought to the extent that God allowed His angelic servants to review it and say to it: (**Will You place therein someone who will spread corruption therein and shed blood?**) - 30 Al-Baqarah. He also allowed Abraham (peace be upon him) to argue with him about the people of Lot, as in verse 74 of Surah Hud. He even allowed Satan to argue with him and say: (**I am better than him**. **You created me from fire and you created him from clay**.) - 11 Al-A'raf.

Comprehensiveness and generality:

5 - All the teachings of Islam are based on comprehensiveness and generality, and are not specific to any individual, group, or race: (**The most honorable of you in the sight of God is the most pious of you**) ..You are all from Adam, and Adam is from dust.

Jihad:

6 - Islam imposes jihad with one's soul and money against injustice and corruption on every able person.

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God Almighty said: (**Go forth**, **light and heavy**, **and strive with your wealth and your souls in the cause of God**. **This is better for you**, **if you only knew**.)

41 - Repentance. Imam Ali (peace be upon him) says: "By God, if it were not for the fact that God had not taken a covenant from the scholars that they would not tolerate the pressure of an oppressor or the anger of an oppressed, I would have dropped its rope at its beginning, and I would have watered the last part of it with the cup of its beginning, and you would have found this world of yours to me to be lighter than the dross of a goat." (1). Professor Muhammad Souad Jalal said in the Egyptian "Al-Kateb" magazine, issue 63, commenting on this statement, which he stated verbatim:

"The Imam's intent is that if God had not covenanted upon the scholars not to accept gross disparity among people in eating their livelihood, such that some of them would be satiated to cause others to starve, he would not have striven to preserve his established right to the caliphate, which is a tool for achieving justice that prevents the aforementioned disparity. His struggle was not for the sake of the lust for rule, or for his own benefit, but rather it was for the sake of implementing the rule of social justice in distributing wealth among the Muslims so that no gluttonous affluent nor a vain laborer would remain among them."

Money belongs to God:

7 - Everything in the universe belongs to God, and man is the steward of what is in his hand, and he must not act except with the permission and command of the principal: (**To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and what is under the earth**.) - 6 Taha: (**And spend from that which He has made you left behind in**.) - 7 iron. See the interpretation of verse 180 of Surat Al Imran, Part 2, p. 217.

Islam with life:

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8 - Islam aims for man to live in complete balance and harmony with the system of the universe and the requirements of life: (**O you who have believed**, **respond to God and to the Messenger when he calls you to**

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(1). Aren't they able to disagree, and gluttony is fullness to the point of satiety? Desperation is intense hunger. And the smell of some of the grass or what it scatters from its nose.

He greets you) - 24 Anfal. See Part 3, p. 465. A new book was published by Wilfred Smith, which states: "Muslims are able, according to their religion, to culturally adapt to the requirements of modern science, and to contribute to creating a society in which social progress, justice, and dignity prevail."

(**And for those who do not believe in the Hereafter**, **We have prepared for them a painful punishment**.). There is no difference between one who disbelieves in God and one who disbelieves in the Last Day, because disbelief in restoring creation after its annihilation means that God is incapable of that, and this is the same as disbelief in God. Imam Ali (peace be upon him) said: I am amazed at the one who doubts God while he sees His creation, and I am amazed at the one who denies the afterlife while he sees the first creation.

(**A person prays for evil as much as he prays for good**.). In this life there is sadness and joy, pleasure and pain, and none of them are permanent. Hence it is said: Eternity has two days: a day for you and a day against you. But some people, if they are in pain from something, their nerves collapse, and they think that they are in a

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problem that cannot be solved, so they pray for evil against themselves, just as they pray for good for it.. This is a form of ignorance and foolishness, and if they had been patient a little, their pain would have disappeared over time. (**And the man was hasty**) In his supplication for evil against himself without patience and deliberation… It should be noted that what is meant by a human being is some of his individual members. In Nahj al-Balagha: "Do not rush what is yet to be observed, and do not delay what tomorrow will bring, for how many are in a hurry with what they have realized and wish they had not realized it."

(**And We made the night and the day two signs**) They indicate the existence of God, because their consistency and succession are in accordance with fixed laws and a permanent system, for thousands of years that does not differ from year to year. All of this and so on are conclusive evidence of the existence of a wise administrator and knowledgeable architect.

It is worth noting that God Almighty calls scholars and people of thought to believe in Him by contemplating and contemplating the creation of the heavens and the earth, and the order, precision, and rulings in them, such as the succession of night and day and other cosmic manifestations. As for the simple, naive people, He calls them to believe by reminding them of His grace and favor upon them, as God Almighty says: (**So let them worship the Lord of this House**, **who has fed them from hunger and made them safe from fear**.) - Quraysh. We say this knowing that there is no objection to combining.

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(**So they erased the sign of the night**). Adding the verse to the night is illustrative, like the same thing, and the mosque is the mosque, meaning the verse that is the night, and the mosque that is the mosque.

She asks: What appears from the word erasure is the disappearance and removal from the ground up, knowing that night exists through sense and sight?

Answer: What is meant by erasure here is that there is no effect in terms of work, because people live there and do not work, unlike during the day. God Almighty said: (**And he made the night still**) 96 Al-An'am. And he said: (**And We made the night a covering and the day a livelihood**.) 11 Al-Naba'.

(**And We made the sign of the day enlightening**) Naira reveals everything to the eyes (**That you may seek bounty from your Lord**) .. The night is for stillness and rest, and the day is for work and seeking sustenance with the toil of an oath and the sweat of one's brow, not by cheating and deceit, nor by treachery or working to seek bounty from your Lord, not from embassies and intelligence offices. And God's bounty is given to every seeker and willing, and it is better and more lasting, and purer and purer. Except you.

(**And that you may learn the number of years and the reckoning**). We talked about this in detail when interpreting verse 36 of Al-Tawbah, in the section "The lunar months are the natural months," vol. 4, p. 39. (**We explained everything in detail**). So God Almighty made clear to us what is permissible and what is forbidden, and established proof against us with evidence and sermons, and happy is he who abandons his desires and suppresses his own desires.

A plane in his neck, **verse 13–15**:

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(**And every human being We have bound his bird around his neck, and We will bring out for him on the Day of Resurrection a book that he will find spread open**. (13) **Read your book, your self is sufficient for you today**. (14) **Whoever is guided will only guide himself, and whoever will go astray will only go astray against her, and no bearer of burdens will bear the burden of another**. **And We will not punish until We are resurrected**. **Messenger** (15))

the language :

What is meant by the bird here is the human deed of good and evil, and the Arabs used to wish for the auspicious bird, which is the one that comes from the right side because the archer is able to shoot it, and they were pessimistic about the yesterday's bird, which is the one that comes from the left side, because the archer is unable to shoot it, so borrow the bird for doing good and evil. On his neck is a sign that he needs the necklace for the girl's good looks. The book is a work newspaper. And the burden of sin and guilt.

Parsing:

And every human being is the object of a deleted verb, i.e. we have imposed every human being as the subject of a deleted verb. And by yourself, the b is added to the parsing, and by yourself is a sufficient subject. Today is an adverb in the accusative case of enough. And it counts as discrimination.

Meaning:

These three verses differ in wording and are similar in meaning, as God Almighty says: (**And every human being We made to bind his bird around his neck**.) It

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means that he alone is responsible for his work. And he said: (**And We will bring out for him on the Day of Resurrection a book that he will find spread open**.) This means that tomorrow a person will not be able to hide any of his work: (**On the Day when every soul will find present what good it has done and whatever evil it has done, it will wish that there was a long period of time between it and him**.) - 30 Al Imran. See Part 3, p. 44.

(**Read your book. Yourself is sufficient as a reckoner against you today**.). Tomorrow, a person does not need a witness or a reckoner, because he is a witness and holds himself accountable. Al-Tabarsi said: "But He made him an accountant for himself, because if he sees all his deeds written down on the Day of Resurrection, and sees their reward also written with justice, nothing will be diminished from his reward, and nothing will be added to his punishment. He submitted at that point, submitted, and confessed, and no argument or denial was prepared for him, and it appeared to the people of the gathering that there was no injustice. Al-Hasan said: O son of Adam, you have done nothing wrong. He who made you accountable to yourself will be fair to you."

(**Whoever is guided goes astray only for himself, and whoever goes astray only goes astray for himself**.). Its counterpart was presented in Surat Al-An'am, verse 104, vol. 3, p. 238, and in Surat Hud, verse 108, vol. 4, p. 199. (**No female bearer of faith shall bear the burden of another**). It is presented in Surah Al-An'am, verse 165, vol. 3, p. 293 (**And We will not punish until We send a messenger**). See the paragraph "The ugliness of punishment without explanation" in Part 1, p. 247.

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We commanded the affluent ones, but they disobeyed therein. Verse 16–21:

(And when We wanted to destroy a town, We commanded its affluent people, but they disobeyed therein, and the word was fulfilled against it, so We destroyed it with complete destruction. (16) And how many generations We destroyed after Noah. And your Lord is sufficient for the sins of His servants, All–Aware and All–Seeing (17) Whoever desires the present, We will hasten for him therein what We will, for whom We will, then We make for him Hell in which he may pray. reprehensible and repelled (18) And whoever desires the Hereafter and strives for it as he strives while he is a believer – those – their striving will be appreciated (19) We both support these and those from The gift of your Lord, and the gift of your Lord is not forbidden. (20) See how We have favored some of them over the others. And the Hereafter will be greater in rank and greater in preference. (21))

the language :

The affluent who enjoy as they please. We commanded them to obey. They became immoral, disobeyed and rebelled. And they were subjected to punishment. Destruction is destruction. And the centuries are plural

A century, and it refers to the people of an era that has mostly passed. And the immediate is the abode of the world. He prays for her and endures her heat. And rejected and expelled. And forbidden and forbidden.

Parsing:

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How much news is here, and its place is the accusative of our people. Among the centuries is an explanation of the vagueness (how many) and a distinction thereof. And your Lord is a redundant letter of inflection, and your Lord is an Actor, an All-Aware, All-Seeing and Discerning, and the sins of His servants are related to an All-Knowing or All-Seeing One. For whom we want to replace the pronoun in (his) with the return of the preposition. A sentence is connected to a state of the pronoun in (his) and not from hell, as Abu al-Baqa said in the book "Dictation." And a reprehensible state of conscience hidden in prayer. No, we extend (no), an object preceded by "no." And these are instead of (both), and the meaning is we extend each one of these and those. And how is the object of our virtue, not to see, because the interrogative does not affect what precedes it in it.

The yuppies:

When I reached the interpretation of the Almighty's saying: (**We commanded those who enjoyed it**) etc." I remembered a question asked to me by an Iraqi preacher, saying: Why do you vent your anger at the affluent in your writings and writings? I said to him: Why are you defending them? Is it because you are one of them, or because they are your guardians? He retracted his question and apologized.. This is what prompted me to present the interpretation of the verse as follows:

1 - The word "affluent" and its derivatives appear in the Qur'an in eight verses - as well as in Al-Murshid - and it appears in Nahj al-Balagha in many sources... This is in addition to the word "wealth," and what branches from it, and the word "luxury" is not mentioned in the words of God and His saints except in conjunction with condemnation.

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2 - The linguists said: A man's luxury means he enjoys it, and the one who spends money makes him arrogant and corrupts him, and he indulges in transgression and arrogance. This is the definition of the affluent in the language, as for their characteristics as well

It came in the Book of God and elsewhere: neglect of God, aggression against God's servants, arrogance over God's command, and war against God's friends. Their talk is arrogant and boastful, and their nature is harshness and frivolity. They lead to many censures... except for those who have mercy on God and have mercy on themselves.

(**And when We wanted to destroy a town**, **We commanded its affluent** .3 **people**, **but they disobeyed therein**, **and the word was true against it**, **so We destroyed it completely**.). What is commanded is deleted, meaning We commanded the affluent to be just and obedient. The commentators mentioned four opinions regarding the meaning of this verse, the most likely of which is that God Almighty applied the word affluent to all the people of the village, by way of using the part in the whole, and such usage is frequent in the speech of the Arabs if the part was a major member of the whole, like the eye in relation to the human body, so they used it in the vanguard of the army, because the eye has an advantage over the rest of the body's members, and since The affluent were more capable, quicker to immorality, and more daring to commit sin than others, and at the same time they followed the common folk in what they did, because this was the case - it is correct to apply the word affluent to all the people of the village, just as it is correct to apply the word evil to a person.

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Accordingly, the meaning of the verse is that God does not destroy the people of a town unless they deserve destruction and destruction, and they deserve that after the proof is established upon them by sending messengers, commanding them to do good, forbidding them from evil, and warning them against disobedience and disobedience. If they become immoral and disobedient, the word of torment is imposed on them, and God sends down destruction and destruction upon them.

Knowing that this meaning is necessitated by the word, and the mind does not ignore it, we go in interpreting the verse with another doctrine, which is that any society in which there are affluent people in the sense that we mentioned is a society that lives under a corrupt and unjust system, because the presence of affluent people in it is exactly like the presence of cancer in the body, and the primary responsible for the presence of the corrupt in society is society itself, as none of them took the position of resisting, or belittling about them - at least - but rather bestowed on them titles of honor and sovereignty. He surrounded them with honor and veneration, gave them his confidence during the election days, and chose them for the position of government and leadership. Thus, the society that God Almighty expressed in the village became a partner with the immoral, affluent in all their crimes and sins, and deserving of destruction and destruction just like the affluent. It was stated in the noble hadith: "The satisfied

With injustice, like the one who does it... he who is silent about the truth is a mute devil. So what if he supports falsehood? Mr. Al-Afghani said: "O peasant, who splits the ground with your plow, why do you not split the heart of those who enslave you?" See what we said when interpreting verse 11 of Surat Al-Ra'ad: (**God does**

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not change the condition of a people until they change what is in themselves).

It should be noted that destruction is of different types, and it occurs through floods, eclipses, earthquakes, and lightning strikes, and it also occurs through humiliation and the overthrow of evil people, and this is more painful and horrific. God punished the nation of Muhammad (peace be upon him) with it when they abandoned jihad, turned a blind eye to the people of evil and corruption, and were satisfied with humiliation and humiliation for themselves. Imam Ali (peace be upon him) said: "In the authority of Islam there is protection for your command, so give it your obedience... By God, you will do so, or God will transfer the authority of Islam from you, and then never transfer it to you until the matter returns to someone else." That is, if we obey Islam, we will live in a strong fortress of immunity and dignity. Otherwise, rule and authority will be transferred from us to our enemies, and then it will never be returned to us. And when I read this warning, I was overcome with shudder that shook me from the depths.

(**How many generations did We destroy after Noah?**). This is a threat and a warning to those who denied Muhammad (PBUH) that God Almighty is able to make their fate similar to the fate of those who denied their prophets in past centuries, such as Ad and Thamud: (**Have they believed in the plan of God? No one is safe from the plan of God except the people who are losers**.) 98 Al-A'raf. Imam Ali (peace be upon him) said: "God's satisfaction with what remains is one, and His displeasure with what remains is one, and know that He will not be pleased with you with anything that He displeased with those who were before you, and He will not be displeased with you with anything that He was pleased with among those who were before you."... (**And your Lord is sufficient for the sins**

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of His servants, **All–Aware and All–Seeing**.) By insulting the person he did wrong, he punishes him with what he deserves. The Messenger of God (PBUH) said to Abu Dharr: "The believer sees his sin under a rock for fear that it will fall on him, and the unbeliever sees his sin as if it were a fly passing by his nose."

(**Whoever wants the urgent**, **We will hasten for him whatever We wish**, **for whom We wish**.). It is not meant that everything a person asks for, God fulfills it for him.. No, we want things and things, but we do not see any of them, and in fact many times we do not see some of what we want, but rather the meaning of the verse is that whoever works for the world only and does not believe in anything except for its benefit, then he invests the result of his work.

And his effort…this is with God's will and will, otherwise the servant will not achieve anything if God refuses to do so, even if he works day and night…God does not give what we want unless He wants it, and this is the meaning of the Almighty's saying: (**Whatever we want**, **for whomever we want**) .. (**Then We made for him Hell**, **in which he resides reprehensible and rejected**.) Because he only believes in his own interests, only cares about himself, and only works for her.

(**And whoever desires the Hereafter and strives for it as hard as he should while he is a believer – those will have their striving rewarded**.). He strived for it as he did, that is, he wanted goodness and did it and believed in it, for no other reason than for the sake of God and goodness. This is the one who deserves the highest ranks in the sight of God and in the eyes of people. As for whoever works for profit and trade, he will have the fire of Hell, where he will arrive censured and rejected. The Noble Messenger (PBUH) said: "Whoever's migration is to God and

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His Messenger, his migration is to God and His Messenger, and whoever's migration is to gain a worldly life, or a woman to marry, then his migration is to what he migrated to." We conclude from this that Islam has a method that directs a person to do good and shun evil for their own sakes. He adheres to honesty – for example – because he must adhere to it, and he commits to avoiding lying because it must be avoided, and so do all other virtues and vices. The Greatest Messenger (PBUH) expressed this approach in the most eloquent way, when he said: "I was sent only to perfect good morals." It is clear that a character cannot be generous unless it is pure from every blemish.

(**Total hope for them and for them**) A reference to both groups: those who work for themselves alone, and those who work for the sake of God and goodness (**Of the gift of your Lord**, **and the gift of your Lord is not forbidden**.). God's giving to man begins with his creation and creation, which can only be given from him, then with the reasons for his survival and growth. This giving includes the good and the bad, but his giving in the afterlife is specific to the righteous and pious.

(**See how We have favored some of them over others**.). God Almighty does not divide people into classes, nor does He give privilege in human rights to one individual over another, or one group over another. How can He say: The most honorable of you in the sight of God is the most pious of you? Based on this, preference between people in this world in matters other than human rights, such as health, age, and livelihood through work, inheritance, or other things, is among the reasons that God Almighty has permitted.

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Wealth that comes through deceit, fraud, plunder, and plunder is from Satan, and it is not permissible to attribute it to him Almighty under any circumstances.

(**The Hereafter will have greater degrees and greater preference**.). After God Almighty mentioned that people differ in this world, He said: They are like this in the afterlife as well... but the difference is great and great between their disparity here and their disparity there. The qualities by which they are separated in this world are wealth and poverty, knowledge and ignorance, health and sickness, long life and short life, then they all end in death which equalizes everyone, even between the evil and the good. As for the qualities by which they are separated in the afterlife, they are burning in the fire of toxins. And eternity in grace and pleasure, where is that among these?

Do not say to them, **Verse 22–25**:

(**Do not set up with God any other god**, **lest you remain censured and rejected**. (22) **And your Lord has decreed that you should not worship except Him**, **and that you be good to your parents**, **whether they will attain them**. **When one or both of them grow old**, **do not say a word to them**, **and do not rebuke them**, **but speak to them words of honor**. (23) **And lower to them the wing of humility out of mercy**. **And say**, "**My Lord**, **have mercy on them as they raised me when I was a child**." (24) **Your Lord knows best what is in your souls**, **if you are righteous**. **Indeed**, **He is ever Forgiving of those who turn**. (25))

the language :

Deceived, that is, unsupported. It was decreed and made obligatory. F is a word that indicates boredom.

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Lowering the wing is a metaphor for humility and submission. The one who repents returns to God in his affairs and matters.

Parsing:

So, it is in the accusative case with an implicit verb after the fā because it is an answer to the prohibition. And your Lord has decreed that you should not worship. That is, not to worship one's parents with sympathy for it, or related to something omitted, that is, to be good to one's parents. Or it is made up of two words: the conditional an, and the superfluous ma. F is the name of a verb that has no grammatical role, and the meaning is do not say to them: Stop. And just as Al-Kaf raised me, meaning like the list of absolute substituents, i.e., have mercy on them, similar to the mercy of raising them. And so young.

Meaning:

(**Do not choose another god with God**, **lest you remain censured and rejected**.). The speech here is for man, every human being, and not for the Prophet (PBUH), as evidenced by the Almighty's saying: (**Either one or both of them will reach old age with you**.) It is known that the Prophet (PBUH) lived as an orphan of parents.

(**And your Lord has decreed that you should worship none but Him**) That is, a command to be sincere in worshiping Him alone, and what is meant by worship is not merely fasting and prayer. Anyone who obeys a person in disobeying God has worshiped Him. The Messenger of God (may God bless him and grant him peace) said: Whoever listens to a speaker has worshiped him. If he is speaking on behalf of

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God Almighty, then he has worshiped God, and if he is speaking on behalf of Satan, then he has worshiped Satan.

Being kind to parents:

(**And be kind to your parents**. **Whether one or both of them reach old age with you**, **do not say "f" to them**, **and do not rebuke them**, **but speak to them kind words**. **And lower to them the wing of humility out of mercy and say**, "**My Lord**, **have mercy on them as they raised me when I was little**."). God Almighty has associated thanking parents with thanking Him, and it is obligatory

Being kind to them and being kind to them. It was stated in the hadith: "A man came to the Prophet (PBUH) asking permission to perform jihad with him, and he said to him: Are your parents alive? He said: Yes. He said: In both of them he struggled.

And God Almighty's saying: "Just as they raised me when I was little" indicates that when he was young, they preferred him over themselves, so they stayed up nights so he could sleep, he was hungry so he could be satisfied, and he was naked so he could cover himself. This is a debt on his neck, which he must fulfill when he is strong and weak, and he should treat them when they grow up exactly as they treated him when he was young, and they have the advantage of precedence and progress.

Imam Zain Al-Abidin (peace be upon him) said, praying for his parents: "Oh my God, where did they spend so much time raising me?

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Where is the intensity of their fatigue in guarding me? Where is their self-indulgence in order to expand upon me? They never get their rights from me, and I do not know what I owe them, nor do I fulfill the duty of serving them."

Both the father and the mother sacrifice themselves and themselves for the sake of the child, and then do not seek reward or thanks from him, and all they wish for is for his child to be something mentioned... God has tested me to be a father, but my parents have not tested me, because I lived as an orphan of father and mother, and I say: He has tested me because I do not see happiness in any of the things of this life except in the bliss of my son and daughter... so one smile from one of them is equivalent to the whole world to me. As soon as one of them suffered, I felt a hand snatching myself from my side.

(**Your Lord knows best what is in your souls**. **If you are righteous**, **then indeed He is Forgiving to those who return**.). God Almighty knows intentions just as He knows words and deeds, and He rewards each according to his intention. And whoever does wrong and then repents and repents, then God is Forgiving and Merciful. This is a warning from God Almighty to whoever disobeys his parents, and their presence is difficult for him. It is also a warning against abandoning sincerity in all words and deeds.

The Ten Commandments verses 26–39:

(**And give the relative his due**, **and the needy**, **and the wayfarer**, **and do not waste with waste**. (**26**) **Indeed**

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The spendthrifts are brothers of Satan, and Satan is ungrateful to his Lord. (27) And if you turn away from them, seeking mercy from your Lord, you hope for it, then say to them. (28) And do not let your hand be shackled to your neck, nor extend it out completely, lest you sit blaming and distressed. (29) Indeed, your Lord extends sustenance. To whomsoever He wills and has power. Indeed, He is of His servants, All-Aware, All-Seeing (30) And do not kill your children for fear of poverty. It is We who provide for them and for you. Killing them was a great mistake (31) And do not approach adultery, for it is an immorality and an evil path (32) And do not kill the soul that God has forbidden except in the right and whoever kills (33) And do not approach the property of the orphan except with what is best, even better. (34) And fulfill the measure when you measure and weigh with a straight balance. That is better. And the best interpretation. (35) And do not stop at that of which you have no knowledge. Indeed, hearing, sight, and the heart are all of those about which one will be questioned. (36) And do not walk on the earth. Indeed, you will not penetrate the earth, nor will you reach the mountains in height. (37) All of that is evil and detestable to your Lord. (38) This is from what has been revealed to you. Your Lord is of wisdom, and do not establish with God another god, lest you be cast into Hell, blameworthy and rejected. (39))

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the language :

Extravagance means misplacing money, whether a little or a lot. What is meant by the brothers of devils is those who follow their path. And easy and soft. What is meant here is restricted spending, and its opposite is abstaining from spending. And

the deprived, cut off person who has nothing. A mistake is like a sin in word and meaning. And the obscene and ugly act. Extravagance has gone beyond the limit. What is meant by authority here is domination. And the straight and fair one. And do not stop, do not follow. It is fun to open the big rā'. And the one who is rejected and estranged from God's mercy.

Parsing:

As for (either) two words, the conditional and the extra, are presented as grammatical analysis. And seeking an effect for it. A sentence that you hope for is an adjective for mercy or a state of being exposed to the subject. Every numerator is an absolute object because every numerator is added to it. He is blamed and distressed by his condition, and fearing the need for an effect for his sake. Bad is the path of an actor, bad is a hidden pronoun, that is, bad is the path of indecency, and the path of discrimination, and the same is interpreted. Every subject and report was responsible for it, and those in the genitive case are added by adding every, and it refers to rational people and others. Marha is an infinitive in the adverbial case, meaning do not walk on the earth arrogantly, such as Zaid came running, meaning running, and likewise tall. And blame is defeated now.

Meaning:

(**And give the relative his due**, **and the needy**, **and the wayfarer**, **and do not waste extravagantly**.). Al-Tabarsi narrated in Majma' Al-Bayan on the authority of Al-Suddi, who is one of the leading commentators, that what is meant by kin is the kinship of the Messenger (PBUH), and Abu Hayyan Al-Andalusi narrated on the authority of Imam Ali bin Al-Hussein (PBUH) that he said: They are the kinship of the Messenger of God (PBUH). God has commanded to give them

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their rights from the treasury. Abu Bakr Al-Maafiri Al-Maliki said in the provisions of the Qur'an: "It is included in

Relatives are the kinship of the Messenger, first and foremost, on the one hand, in that the verse refers to close kinship with the man. As for the kinship of the Messenger of God, God has made clear the specificity of their right, and told that their love is the reward of the Prophet for his guidance to us.

It was said: What is meant by a close relative who has the right to maintenance and inheritance. The poor and needy, and the wayfarer who is interrupted in travel, and does not have the means to return to his country, and these two have the right to zakat, according to the Almighty's saying: (**Charities are only for the poor and the needy**, **and those who work for them**, **and those whose hearts are reconciled**, **and for freeing slaves and debtors**, **and in the path of God**, **and for the wayfarer**.) - 60 Repentance.

(**Indeed**, **the spendthrifts are brothers of the devils**, **and the devil is ungrateful to his Lord**.). Glory be to Him, the Almighty described the spendthrifts as brothers of the devils, because extravagance is abhorrent to God, and everything that is hateful to God is beloved by Satan. No two people disagree that extravagance is spending money in a wrong way, and placing it in the wrong place, whether little or much. In the words of the people of logic, extravagance is from the notion of quality, not from the notion of quantity.

You ask: Your saying: in a different way, and in a different place, is like ambiguous speech that needs to be defined and clarified, so what is its face and place?

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The answer: Anyone who spends some of his money on something that causes him harm, or does not bring him any benefit, is extravagant and foolish according to custom and law - and on the margin is the money that is spent as a price for smoking - and we referred to the foolish and the prohibition against him in financial transactions when interpreting verse 5 of Surat An-Nisa, part 2, pages 253 and 256.

Where is the return? :

A second question: A man spends his money on drinking alcohol and eating pork, and other forbidden things that bring him immediate benefit and future harm. Many people do not see this as a spendthrift and foolish person. Does Islamic law require that he be restricted from financial transactions because he is foolish and extravagant?

The answer: A rational person has the right to dispose of his money without objection, regardless of whether he is a believer

Or an unbeliever, a sinner or a just person. God Almighty said: (**If you find some of them of sound mind, give them their money**.) - 5 Women, and he did not say: If you find religion or justice among them, and it has been repeatedly reported that the Greatest Messenger (may God bless him and grant him peace) said: "People are in control of their wealth," and he did not say: believers or just people. The only condition for the validity of this disposal is maturity in money, not religion. If justice and maturity were a condition for a person to properly dispose of his wealth, order would be disrupted, and life would be disrupted. Because the people of the earth are as we know and you know, so where do we come from? People of religion and justice.

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In our opinion, the Hanafis, Malikis, and Hanbalis hold this view, but as for the Shafi'is, they are of the view that maturity is righteousness in religion and money (Al-Mughni by Ibn Qudamah).

(**And if you turn away from them**, **seeking mercy from your Lord for which you hope**, **then speak to them an easy word**.). The pronoun for them refers to the relative, the poor, and the wayfarer, and the saying "maysooor" is the easy and gentle saying, and the meaning is if one of these three asks you for some money, and you do not find what to give him, and you pray to God to enrich him and to enrich you from His grace and mercy. If that is the case, then say to him an easy and gentle word, and that is by promising him a number of good deeds that inspire hope and hope in him.. And in the hadith: If you do not help people with your money, then help them. With your morals. The poet says: Let the speech be happy if the situation is not happy.

Islam and moral theory:

(**Do not let your hand be shackled to your neck**, **nor spread it out completely**, **lest you sit blamed and distressed**.). Balance and equality are the basis of everything in Islam, belief, law, and morals... No harshness, no polytheism, no abolition of monarchy, no tyrannical monarchy... no dictatorship of groups and individuals, no rule for everyone who wants and desires... no monasticism, and no rushing with desires. (**Everything has a measure with Him**) - 8 Thunder. His saying: Everything includes creation and creation, and includes permissibility and prohibition, and his saying: according to a measure, that is, with an estimate and a system consistent with wisdom and interest, in which there is neither excess nor negligence, nor arbitrariness nor

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Flaw... Everything has limits with God, and man must abide by them and not exceed them. For example, the limits of rule and authority are justice and efficiency, the limits of ownership are not harming individuals and the group, the limits of spending are not frugality and extravagance, and so on for all other actions and emotions as well.

And God Almighty expressed frugality as the mule of the hand, because the one who frugs holds his hand from spending, and greed also prevents it from spending, and by His saying: And do not spread it out completely, He means the hand that does not hold anything versus the one that holds everything... The end of this and that is the same, which is regret and blame. Tomorrow will be worse and greater than the regret of the extravagant, and the best of things is the middle.

You ask: Does this mean that Islam endorses Socrates' doctrine of ethics, and his theory that says: Every virtue is a medium between two vices, so courage is a medium between recklessness and cowardice, generosity is a medium between extravagance and frugality, humility is a medium between shyness and lack of modesty, and so on?

The answer: No, Islam defines virtue and legislates rulings on the basis of the interest of the individual and the group. Every action through which life is established, grows and advances is an individual obligation for leaders, and a sufficient obligation for individuals. Everything that benefits one aspect of the matter is a virtue, or rather an act of worship that is obligatory for every capable person or desirable according to the amount of benefit it contains. The Almighty said: (**As for what benefits people**, **it remains on earth**.) 17 Thunder. The Holy Prophet (PBUH) said: The best of people is the one from whom people benefit, and the clearest evidence of this

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truth is His Almighty's saying: (**The unlettered prophet whom they find written in their possessions in the Torah and the Gospel**. **He commands them to do what is right and forbids them what is wrong and makes lawful for them the good things**, **and He forbids to them the evil ones**, **and removes from them their burden and shackles**.) 157 Al-A'raf.

This Qur'anic principle, which is interest, may meet with the theory of the middle, as in things that have a middle, such as generosity between thrift and extravagance, and it separates from it in things that have no middle, such as honesty, for it is the opposite of betrayal, and there is no second for it to mediate honesty.

Between them... and we talked about morals when interpreting verse 54 of Surat Al-Ma'idah, vol. 3, p. 79.

(**Indeed**, **your Lord extends sustenance to whomsoever He wills and He determines** That is, it narrows **Indeed**, **He was All-Aware and All-Seeing of His servants**). Everything is in His hand, the Almighty, both sustenances and non-sustenances, because He is the Owner of the kingdom.. But His wisdom and will decreed that He should only be provided with the universal means that He created and placed as a way to earn money. See the interpretation of verse 66 of Surat Al-Ma'idah, vol. 3, p. 94. And verse 100 of Surat Al-Ma'idah, also vol. 3, p. 131. And the interpretation of verse 26 of Surat Al-Ra'ad.

(**And do not kill your children for fear of poverty**. **We will provide for** .3 **them and for you**. **Indeed**, **killing them was a great mistake**.). A similar example was presented in verses 137 and 151 of Surat Al-An'am, vol. 3, pp. 271 and 283.

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(**And do not approach adultery**, **for it is an immorality and an evil way**.). .4 Anything that spreads in a society is destined for dissolution, in addition to the mixing of lineages. Adultery is ugly enough as it is one of the filthiest traits of insult and slander.

(**And do not kill the soul that God has forbidden except in truth**.). A .5 similar example is presented in verse 32 of Surat Al-Ma'idah, vol. 3, p. 47 (**And whoever is killed unjustly**, **We have given his guardian authority**, **so let him not be extravagant in killing**, **for he will be helped**.). Anyone who kills without committing a crime that necessitates killing has been killed unjustly, and the guardians of the murdered person are his relatives from his father, and if they are not there, the legal ruler, and not to be extravagant in killing is not to kill two in exchange for one, as they used to do in the pre-Islamic era, and Al-Mansur Al-Maan, and the meaning is that the guardians of the unjustly killed person have the right to kill the killer or take blood money from him, as in the noble hadith: "Whoever kills a dead person, his family has two options: if they love, they will be killed, and if they love, they will be killed. They wanted to take the blood money." Since the saints have the right to do so, the ruler and every Muslim must help them fulfill this right. This was previously discussed in the interpretation of verse 178 of Surat Al-Baqarah, Part 1, p. 274.

(**And do not approach the property of an orphan except in what is best**, .6 **until he reaches maturity**.) Go through the single letter in verse 152 of Surat Al-An'am, vol. 3, p. 283.

(**And they fulfilled the covenant**. **Indeed**, **the covenant was accountable**.). .7 And everything that God has commanded,

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What he forbade is a covenant of love to be fulfilled, including sales and rental contracts and the like. See the interpretation of verse 1 of Surat Al-Ma'idah, Part 3, p. 6.

(**And give full measure when you measure and weigh with a straight** .8 **balance**. **That is better and better in interpretation**.). That is, the fate of a family that will be interpreted, and fulfilling the measure and weight is obligatory according to Sharia law and custom, and it is not specific to a religion over religion, or custom over custom. God Almighty has urged us to fulfill the measure and balance in various ways, including: (**They were weighed using a straight balance**) That is, justice, including (**Give full measure and balance**) , and among them (**And do not decrease**) , and among them (**Do not be overwhelmed**). The secret is that social life cannot be organized without this.

Saying without knowledge:

(**And do not ignore what you have no knowledge of**, **for hearing**, **sight**, .9 **and the heart are all of these for which one will be questioned**.). The Arabs say: Its rhyme if you follow its trace, and the rhyme of everything is its end, and one of the names of the Prophet (PBUH) is the rhyme because he is the last of the prophets and their seal.. And speech without knowledge is an abomination, alive to those who do not believe in God and the Last Day. And God Almighty mentioned hearing, sight, and the heart, and He meant the owner of these three tools, and that God Almighty asks him about them, and punishes him if he attributes to them what you do not know, as if he said: I heard without hearing. And I saw and he did not see, and I believed and resolved, and he did not believe and did not resolve, or

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resolved to do falsehood... There is no difference between one who deliberately lies, and one who rushes to a statement without proof and deliberation, for speaking based on suspicion and suspicion is speaking without knowledge. The Almighty said: (**Suspicion is no substitute for the truth**) - 36 Yunus. And he said: (**They follow nothing but suspicion**, **and they only lie**.) 117 Al-An'am. Slander is slander, and God has equated it with suspicion. The following issues emerge from this verse:

A - The invalidity of imitation and its prohibition on the competent person who is able to deduce rulings from their sources if he abandons his knowledge and works with the knowledge of others. The Imami Shiites, Zaidis, Mu'tazilites, Ibn Hazm, Sheikh Muhammad Abduh, Sheikh Shaltut and others are of this opinion, and we talked about imitation in detail when interpreting verse 170 of Surat Al-Baqarah, Part 1, p. 259.

B - Prohibiting acting by analogy and approval, and extracting divine rulings from them.. Analogy is attaching an unstated matter in a ruling to another stipulated one due to a union between them in the inferred reason. An example of this is when the law stipulates that the maternal grandmother inherits, and is silent about the paternal grandmother, so we attach this to that in inheritance by analogy because they are both grandmothers.

The approval that is reported on the authority of Abu Hanifa is the ruling on what the mujtahid approves without any evidence except his approval, that is, his intuition and intuition (The Book of Al-Lama' fi Usul Al-Fiqh by Abu Ishaq Ibrahim bin Ali bin Yusuf Al-Fayrouzabadi, p. 65, 1939 edition). The author of the aforementioned book represented to him someone who said: If I do such-and-such (then I am) a Jew, then this one who said has broken his oath, and is obliged to make atonement

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out of approval because he is in the same position as someone who said: By God, if I do such-and-such then he is a Jew.

C - Anyone who engages in issuing fatwas and clarifying what is permissible and what is forbidden, while he is incompetent, has lied and slandered God and His Messenger, and he was among those concerned with the Almighty's saying: (**By God**, **you will certainly be asked about what you were inventing**.) - 56 An-Nahl, and the saying of the Greatest Messenger (PBUH): "Whoever lies about me intentionally, let him take his seat in Hell." Lying about God and His Messenger, just as it happens by narrating from them, also happens by attributing what is permissible and what is forbidden to them. In our time, there have been many fatwas who slander God and His Messenger, who have taken the characteristic of religion as a means of making a living and a cover for betrayal and employment. Among them are thousands of organizations and parties that operate under the inspiration of Zionism and colonialism, and at the same time bear the name of Islam and Muslims in order to deceive and mislead them.

One of the sheikhs asked me about the wives of Abel and Cain, the two sons of Adam. Are they from the Houris of Paradise, or from others? I said: This is an issue known by transmission, not by reason, and transmission in a similar manner cannot be used unless it is a text in the Qur'an or the Mutawatir Sunnah, and there is no text in them regarding that, so we must remain silent about what God and His Messenger are silent about. He said: How? Do we stand helpless if we are asked? I said: Are we required to know everything because we are generalized?

(**And do not walk in the land rejoicing**, **for you will not penetrate the land**, **nor will you reach the mountains**. 10

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Long). The ignorant person may be proud and magnified if he possesses some of the ruins of this life, such as prestige and money, but if something hidden or surprising presents itself to him, he becomes weak and hot and does not know what to do. The wise man is he who knows his destiny, thinks and considers, and does not deviate from the path intended. And the Almighty says: (**And do not walk on the earth rejoicing**) He forbade arrogance, and commanded humility, and said: (**You will not penetrate the earth**, **nor will you reach the height of the mountains**.) It is a metaphor for man's inability, that he is too weak to achieve what he wants with prestige and money, just as he is too weak to reach mountains with his body and penetrate the ground with his feet.

(**All of that was bad and detestable in the sight of your Lord**.). This is a reference to what was previously mentioned of what God commanded and forbade, and what is meant by "bad" is what He specifically forbade, and the meaning is that all of these things that He forbade are abhorrent to God, and the one who does them is abhorrent and deserving of torment and punishment. (**That is of the wisdom that your Lord has revealed to you**.). This is also a reference to the previously mentioned commands and prohibitions, and wisdom is putting something in its proper place, and there is no doubt that all of the rulings of God Almighty are in their proper place, and that whoever follows them has adopted truth, goodness and justice. (**And do not choose with God another god**, **lest you be thrown into Hell**, **blamed and rejected**.). His interpretation was presented in verse 22 of this Surah... God Almighty began by forbidding polytheism, and concluded with it because monotheism is the beginning and goal of Islam, the true religion of God,

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and because all rulings are entrusted to Him alone, so there is nothing permissible except what is permissible, and nothing forbidden except what is forbidden.

Has your Lord given you children? Verse 40–44:

(**Has your Lord then bestowed upon you children, and taken from among the angels females? Indeed, you speak a mighty word**. (40) **And We have indeed interpreted in this Qur'an that they may be reminded. And it only increases their aversion**. (41) **Say, "If there were with him gods as they say, then they would certainly seek a way to the Owner of the Throne**." (42) **Glory be to Him, Most High, above what they say. Great** (43) **the heavens glorify Him**

(44) **The seven, and the earth, and all that is in them, and there is not a thing that does not glorify His praise, but you do not understand their glorification. Indeed, He is Forbearing, Forgiving**. (44))

the language :

He is the most pure of you. We spent it between us. And let them remember and reflect. And further aversion. And they did not seek, they sought. You do not understand, you do not understand.

Parsing:

The object of our deflection is deleted, meaning we deflected the sermons. And to remember its origin, they will remember, so the ta' was assimilated to the dhaal due

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to the closeness of their exit. And high, that is, exalted. And there is something (that) that is negated. It is additional and something is a subject, i.e. something.

Meaning:

(**Has your Lord given you children and taken from among the angels females?**). The Qur'an is considered an indisputable proof for everything it said and recorded about the pre-Islamic era, and this verse records that the polytheists believed that God had daughters of the type of angels... and they also believed that the male was better than the female, as evidenced by the Almighty's saying: (**And when the good news is given to one of them about a female**, **his face becomes black and he is gloomy**.) - 57 The bees, yet they attributed what was best to themselves, and what was closest to Him, the Almighty. Then God Almighty rebuked them for this ignorance and said: (**You are saying a great word**) Because God Almighty has no partner or resemblance to Him, and if He had a son, His son would be His heir and similar to Him. And if He had a father, His father would be His partner in glory. Rather, He is more powerful because He is the cause of His existence.

It is not far from the logic of the pre-Islamic people that this might be the secret that led them to claim a lineage

Females to God and males to themselves - God Almighty does not fear poverty due to the large number of children, nor shame from the presence of females.

(**And We have morphed this Qur'an so that they may remember**, **but it only increases their repulsion**.). God Almighty established proofs and proofs of His

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existence and oneness, and explained them by giving parables and various methods for them to understand and realize them, but they adhered to illusions and traditions, and became more distant and stubborn. Al-Razi said, "But God Almighty mentioned the evidence in the Qur'an a lot because God Almighty wanted the polytheists to understand it and believe in it, and this indicates that God Almighty does His actions for wise purposes, and it indicates that God Almighty wanted faith from everyone, whether they believe or disbelieve."

This statement by Al-Razi contradicts what he repeatedly stated that God's actions are not justified by purposes, and that God Almighty wanted disbelief from the disbeliever, as is the doctrine of the Ash'aris.. But God refused except to support the truth and make it apparent, even on the tongue of those who deny Him without realizing it.

(**Say**, "**If there were with him gods as they say**, **then they would have sought a way to the Possessor of the Throne**."). The people of interpretation of this verse have mentioned two meanings: The first is that if it is assumed that there are gods with God, then these gods are no more than a planet, a human being, an inanimate object, or any other thing, and all of these are creatures of God that worship Him and draw near to Him. So, you polytheists, and this is the state of your deity, must worship God yourself as those whom you call upon instead of God worship Him.

The second meaning or interpretation, which is more likely, is that if there were gods other than God in them, these gods would have sought a way to dispute and quarrel with God so that the kingdom would be clear to them. There is no doubt that the dispute between leaders leads to chaos and corruption, as God Almighty said: (**If there had been among them any gods other than God**, **they would**

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have been corrupted.) - 22 Prophets. We talked about this in detail when interpreting verse 48 of Surah An-Nisa, Part 2, p. 344 (**Glory be to Him**, **Most High above what they say**.) God Almighty has distanced Himself from the words of the oppressors and polytheists, that He has partners and children.

Everything praises Him:

(**The seven heavens and the earth and everyone in them glorify Him**, **and there is not a thing that does not glorify His praise**.).

Yes, everything praises God Almighty, there is no doubt about that, and the praise of a thing differs according to its attributes and characteristics. The rational person praises God with the language of the article, and others praise Him with the language of the situation, and with other words they praise Him by the evidence of His existence, image, and rulings on the existence of the wise painter, just as a beautiful drawing indicates the presence and skill of the painter, and the language of the situation is stronger and more eloquent in its meaning than the language of the article, because this needs evidence. As for the situation, it in itself is evidence that inevitably leads to knowledge and certainty, and this was discussed earlier when interpreting verse 14 of Surat Al-Ra'ad.

(**But you do not understand their praise**. **Indeed**, **He is Forbearing and Forgiving**.) Atheists and polytheists do not understand their glorification due to distraction from God and His greatness in His creation, or due to short-sightedness in understanding the wonders and secrets in the universe. Ibn Arabi said in the fourth part of the Meccan conquests, which he summarized and clarified: God has various signs, some of which are perceived by the mind, some of which are perceived by

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hearing, and some of them are perceived by sight, and a person must use these tools to recognize the signs of God that he mentioned in his book, and when. He knew and believed in it and acted according to it. He was one of the people of the Qur'an, and of God's people and His elite. Then Ibn Arabi said: Take all of existence as a book that speaks the truth about the truth. This is like the saying of one of the knowers: God has two books: one of them speaks in the language of matter, which is the Qur'an, and the other speaks in the language of the situation, which is the universe.

And if you read the Qur'an, verses 45–48:

(**And when you recite the Qur'an, We will place between you and those who do not believe in the Hereafter a hidden veil** (45) **and We will place coverings over their hearts lest they understand it. Their ears are deaf, and when you mention your Lord in the Qur'an alone, they turn on their backs in repulsion**. (46) **We know best what they listen to when they listen. To you, when they were devoting themselves to us, when He said**:

You are wrongdoers. You follow none other than a man bewitched. (47) **See how they have set forth for you parables, and have gone astray, so they are not able to find a way**. (48))

the language :

Waqar when opening the waw is deaf, and with its kasra it is heavy. Al-Aknan is the plural of Kanan, which is the cover. And further aversion. Enchanted, demented.

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Parsing:

Mastura is a passive participle in the active participle form, i.e. covered. The active participle form may also come in the active participle, such as flowing water, i.e. poured. The infinitive of "that they should understand it" is the object for its sake, to make us dislike it for them to understand it. And in their ears was a deafness, a conjunction of "we made" meaning "we made in their ears a deafening." It is the only case, i.e. alone, not coupled with the mention of their gods. And "aversion" is a noun in the adverbial case, i.e. "they repudiate," and it may be an absolute object because "they turned away" meaning they fled, so it is like "I sat, sitting." And since the first is an adverb for them to listen, and since the second is a substitute for the first. Najwa is a khabar for them meaning "mutanajun" and the khabar may be deleted, i.e. the companions of Najwa. How did they get hit?

Meaning:

(**And when you read the Qur'an, We will place a veil between you and those who do not believe in the Hereafter**.) That is, a cover.. There are sayings in the interpretation of this verse, the most likely of which is that a group of participants would - whenever Muhammad (PBUH) recite the Qur'an - confront him with harm, and try to prevent him from reciting it, so God Almighty said to His Noble Prophet: Go ahead and read the Qur'an.

And the call to God, and do not care about them, for we will guard you from them and prevent them from you.

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(**And We placed veils over their hearts lest they understand it**, **and in their ears a deafness**.). This is a metaphor for the rebellion of the polytheists against the truth and their stubbornness toward it. As for the attribution of dignity and reverence to God, we spoke about it in detail when interpreting verse 25 of Al-An'am, vol. 3, p. 176, and it is identical to this verse in text and meaning.

(**And when you mention your Lord in the Qur'an alone**, **they turn on their backs in aversion**.). If the polytheists heard the Messenger of God saying: There is no god but God, and the like, they would turn away from him, and say: (**Make the gods one god**. **Indeed**, **this is a wondrous thing**. **And the chiefs of them set out to say**, "**Go and be patient with your gods**.") - 5 p. There is no reason for this aversion and reluctance except because the word monotheism includes the principle that says: (**The most honorable of you in the sight of God is the most pious of you**). No classes, no privileges.

(**We know best what they are listening to when they are listening to you**. **And when they were debating**, **the wrongdoers said**, "**You are only following a man bewitched**."). A pronoun with it refers to (what), and here it is a noun connected to the meaning of a thing.. The interpretation of the verse is that God Almighty, after He said: (**And in their ears there is deafness**) He said: We know, O Muhammad, that when you recite the Qur'an, the polytheists do not listen to you with conscious hearts and listening ears. Rather, they listen to you with a spirit of hatred, hatred, stubbornness, and arrogance. Then some of them say to each other and to the people as well: Muhammad is a sorcerer and an enchanted person who was possessed by the jinn and who spoke this wisdom and eloquence on his tongue. Otherwise, where could someone like him, who is illiterate, come from this

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miracle? On top of this, he has no treasure of gold or silver, nor a garden of palm trees and vines.

Thus, class thinking led them to believe that only the owner of money is the owner of honorable positions, whether religious or temporal: (**And they said**, "**If only this Qur'an had not been revealed to a great man from the two villages**.") 31 Decoration... As for reason, honesty, and trustworthiness, they are empty talk.

(**See how they give you parables**) They stressed that Muhammad (PBUH) should be a messenger of God, and that he should speak with the tongue of God, so they set examples for him by making him a madman at times, a magician at times, a priest at times, and sometimes a poet... Muhammad, who was sent to perfect good morals, is a mad magician... so what about other good and good people? ..And why is Muhammad a magician?

And crazy? Because he spoke the truth and called for it, and did not respond to the whims of the false and the desires of the corrupt. Moreover, he has no horses or money. We conclude from this that the masters of purposes and desires have their feelings and sensations confined to one side, limited by whims and private interests. They do not reason, hear, or see except through it, until they turn everything in them into whims and desires. And with this. Alone we find the explanation for their stubbornness to sense and sight, and their stance towards people of truth and sincerity in every time and place, and thus we find in it the explanation of the Almighty's saying: (**God has set a seal upon their hearts and upon their hearing and a veil over their sight**.) The explanation of everything that came with this meaning is in His words, the Almighty (**So they have gone astray and are unable to find a**

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way) To disbelieve those who are right, except for slander and slander, deception and aggression, deceit and conspiracies, and the buying of slander and bribes.

If we were bones and remains, **verse 49–52**:

(**And they say**, "**When we are bones and remains**, **then indeed we will be resurrected as a new creation**." (**49**) **Say**, "**Be stones or iron**." (**50**) **Or a creation of whatever grows within your breasts**. **They will say**, "**Who will bring us back?**" **Say**, "**It is He who created you the first time**." **Then they will lower their heads to you and say**, "**When is it?**" **Say**, "**Perhaps it will be near** (**51**) **days**." (**52**) **He calls you and you respond with His praise**, **and you think that you have stayed only a little while**.)

the language :

Remains are those that have become worn out until they become crumbs. They will bow their heads to you, meaning they will move them in mockery.

Parsing:

If is two words: the interrogative hamza, and if, which is an adverb related to what is deleted, meaning it was emitted at that time. And the one who is the subject of a deleted verb, i.e. say, He who created you will bring you back. The name "maybe" is a hidden pronoun that dates back to the time indicated by the context of the speech. And with His praise in the appropriate situation, that is, you will respond with praise. The sentence "You think" is a predicate of a deleted subject, that is, "And you think," and the sentence is from the subject and its predicate is a condition of a subject, so you respond. And it is negative in a sense.

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Meaning:

(**And they said**: **When we are bones and remains**, **will we certainly be resurrected as a new creation?**). This is the argument of those who doubted resurrection, ancient and modern: How does a person return to life after he has become scattered rubbish? The answer is: Whoever is able to create a thing and bring it into existence, it is better that he be able to bring it together after it has been separated. God Almighty has mentioned this suspicion of the deniers, and this answer to it, in many verses, in various expressions, including verse 78 of Ya-Sin: (**He said**, "**Who can revive bones when they are rotten?**" **Say**, "**The One who created them the first time will revive them**, **and He is All-Knowing of all creation**."). We talked about this in detail in Part 1, p. 77, Part 2, p. 396, Part 4, when interpreting verse 5 of Al-Ra'ad, the paragraph "The materialists and life after death."

(**Say**, "**Be stones**, **or iron**, **or creatures of whatever grows in your chests**."). God Almighty says to those who deny the resurrection: If you were stones or iron, or something greater than that, we would have created from among you a living human being like you. And whoever creates from stones and iron and something that is harder and harder a living human being, then it is better that the living person be restored after his death to what he was before, because reuniting a thing after its parts have been separated is easier than creating from it a new nature different from its first nature... In short, resurrecting a human being after death. His death is easier than turning iron into a person, so whoever is able to do this, it is better to be able to do that.

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(**They will say**, "**Who will bring us back?**") To life after we become in vain? This question carries its answer with it (**Say**, "**It is He who created you the first time**."). The restorer is the initiator.

The ratio of beginning and returning to it is the same. Rather, restoring is inherently easier because it is returning what was to what was. As for beginning, it is creation and creation. We say this with our knowledge that God creates the few and the many, and the great and the low, with the word "Be and they are."

(**They will lower their heads at you**) They move it with mockery and denial (**And they say when is it?**) This resurrection? What they mean by the question is exclusion and denunciation (**Say**, "**Maybe it will be soon**.") What is meant here is nearness, verification and occurrence, because everything that is coming is near.

(**The day He calls you and you respond with His praise**). What is meant by today is the Day of Resurrection, and by supplication the blowing of the trumpets and the response here is a metaphor for their coming out of the graves, and with His praise, that is, those who are obedient and submissive: (**And the trumpet was blown**, **and behold**, **they were descending from the events to their Lord**.) - 51 Yassin (**And you think that you have stayed only a short time**.) When people emerge from the graves, they think that they have only resided in the abode of this world for a day or part of a day: (**He said**: **How many years did you stay on earth? They said**: **We stayed a day or part of a day**.) - 113 believers.

And tell My servants to say that which is best, **verse 53–57**

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(And say to My servants that they say, "That which is best." Indeed, Satan is dissipating among them. Indeed, Satan is an open enemy to mankind. (53) Your Lord knows best you if He wills. have mercy on you, or if He wills, He may punish you, and We have not sent you as a guardian over them. (54) And your Lord knows best who is in the heavens and the earth. And We have favored some of the prophets over And We gave David the Psalms (55) Say, "Call upon those whom you claim besides Him, for they have no power to remove harm from you nor to transform it. (56) Those are the ones whom you call upon. They aim to

(57) Their Lord is the means, whichever of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is one to beware of. (57))

the language :

It spoils. The Psalms are the Book in the form of the verb of the active noun, that is, written, and it prevails over the Book that was revealed to David (peace be upon him). What is meant by means here is closeness to God. And he is warned against caution, which is fear, that is, the wise person warns of it and guards against it.

Parsing:

They say majzoum blaam for the omitted matter, that is, to say. Which is the best, that is, the word that is better. And those are a subject, and those who claim an adjective or a conjunction of clarification, and seek a predicate. Which one is the beginning and the closest news?

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Meaning:

(**And tell My servants to say that which is best**.). God Almighty commanded His noble Prophet to command the believers or all people to speak kindly and speak the word of truth and justice, whatever the cost. See the interpretation of verses 24 and 26 from Abraham: (**God gives an example**: **a good word is like a good tree**... **and a bad word is like a bad tree**.). (**Satan is dissipating among them**) He looks for the mistakes of the tongue to use them as fuel for the fire of enmity and hatred between people. The mistakes of the tongue are not limited to insults and satire, but they also occur in inappropriate praise and praise, and in words of immorality and immorality. (**Indeed**, **Satan is an open enemy to man**.). He declared this hostility when he said: (**I will surely guide them on your straight path**, **then**

I will certainly come to them from before them, **and from behind them**, **and from their right**, **and from their left**.) - 17 Al-A'raf.

(**Your Lord knows best about you**. **If He wills**, **He will have mercy on you or if He wills**, **He will punish you**.). God is All-Knowing, Just, and Wise. He knows the conditions of His servants: what is right for them and what is corrupting them, and He deals with them with His justice and wisdom. He has mercy on those who deserve mercy, and He is the one who complies and obeys, and He punishes those who deserve punishment, and He is the one who disobeys and rebels. This is after He casts upon him the argument of communicating what is permissible and what is forbidden through the tongue of the Holy Prophet. (**And We have not sent you**

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as a guardian over them) Rather, it is a sufficient amount: (**It is upon you to convey the message and upon us is the reckoning**.) - 40 Thunder.

(**And your Lord knows best who is in the heavens and the earth**. **And We have favored some of the prophets over others**, **and We gave David the Psalms**.) God knows the people of heaven and earth, and He knows the qualifications of each one of them, and on the basis of that He selects from among the angels a messenger to His prophets, such as Gabriel (peace be upon him), and He sends messengers from humans as bearers of good tidings and warnings, and just as He favored some angels over others, He also favored some prophets over others.

She asks: Islam is based on the principle of equality, so what is the meaning of this preference? Then how can preference be achieved and imagined between the angels and the prophets, knowing that everyone is honored servants who do not precede him in word and they act by his command?

The answer: Yes, there is no preference on the basis of obedience, infallibility, and guardianship as such, but rather in terms of their description, just like gold.. it is precious in its various forms, but some are more precious than others, and so are all other good and beautiful things, for they differ in the amount of beauty and its degrees, not in its essence and reality, and from here it is said: light upon light... and good upon good.

A second question: Why did God single out David for mention, and said: And We gave David the Psalms. Even though he gave Moses the Torah, Jesus the Gospel, and Muhammad the Qur'an?

The answer: David was mentioned alone to respond to the polytheists who said: How can Muhammad be a prophet, when he lived as a poor orphan? The response

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was that the meaning is that God Almighty places His message with those who deserve it, whether the deserving person is an orphan and poor like Muhammad, or rich like David. In many biographical and historical books, David the Prophet is expressed as David the King.

(**Say**, "**Call upon those whom you have claimed besides Him**, **for they will not have the power to remove harm from you or to transform it**.").

Many commentators said: This verse and the one after it were revealed about those who worshiped the angels, Jesus, and Ezra, and that the worshipers of idols were not intentional, because God Almighty described those worshiped as (**They seek a way to their Lord**) And seeking the means of getting closer to Him is not appropriate for idols, and therefore the meaning is: Say, O Muhammad, to the one who worships the angels, Jesus, and Ezra: If harm befalls you, such as poverty or illness, ask your idol to remove it from you, then see: Is he able to ward it off or transfer it to someone else? ..And there is no doubt about his inability because he does not possess it for himself, so how can he possess it for others.

(**Those are those whom they call upon**, **seeking a way to their Lord**.). These are a reference to those whom the polytheists have taken as lords, and the meaning is that those whom you worship, O polytheists, plead with God in obedience. They are not too arrogant to worship Him, and they glorify Him and prostrate to Him, so how do you worship them? (**Which of them is closest? They hope for His mercy and fear His punishment**.) That is, each of the angels, Jesus and Uzair strive to worship God and be faithful to Him in order to be close to His forgiveness and mercy, far from His wrath and torment. that (**Indeed**, **the punishment of**

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your Lord was forbidden) The prophets and saints warn him, so how about others, and every sane person warns and fears the consequences, and prepares for it, regardless of his status and ability, especially if the student and accountant knows the secret and it is hidden.

And from Qurayyat, verses 58–60

(**And there is not a town but We will destroy it before the Day of Resurrection, or chastise it with a severe punishment. That is written in the Book**. (58) **And what prevented Us from sending With the signs, unless the ancients denied them. And We gave Thamud the she-camel, seeing, but they wronged her. And We do not send the signs except as a means of fear**. (59) **And when We said to you: Your Lord has surrounded the people, and We have not made the vision that we showed you anything but a test for the people and the trees**.

(60) **Cursed in the Qur'an. And We frighten them, but it only increases them in great transgression**. (60))

the language:

The camel has sight, that is, its meaning is clear to the one who sees it. Sight is a description of the one who sees it in reality, and it has a metaphor. So they were wronged by it, that is, they disbelieved in it, and the Qur'an refers to injustice as disbelief in many verses.

Parsing:

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Indeed, from Qarya (that) is negative, and from Zaida is a parsing, and Qarya is a first subject, and we are a second subject, and its destroyers are the predicate of the second subject, and the sentence from him and his predicate is the predicate of the first. The noun of "that we send" is in the genitive case with an omitted one, and the noun of "that the subject lied" prevented us. And the sight of a camel. And for the sake of fear, let us send. And when we said (when) it is related to a deleted verb, that is, and remember when we said. And sedition is the second object to make us. An actor who increases them has a hidden conscience that goes back to the understandable intimidation of their fear. And tyrannical is a second object to increase them, as in Majma' al-Bayan.

The Awaited Mahdi:

(**And there is not a town but We will destroy it before the Day of Resurrection**, **or We will punish it with a severe punishment**. **That is written in the Book**.). The apparent meaning of the verse indicates that all people will be annihilated before the Day of Resurrection, such that that day will come, and there will not be a human being on the face of the earth at all. And this is a matter that has been written with the pen in the Book of Destiny and Destiny from which there is no escape and there is no escape from it. However, God annihilates some societies with natural death, and some with severe torment, and God Almighty did not explain the description of these, nor those. This is the apparent meaning of the verse.

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But the commentators said: A good society is destroyed by natural death, and a corrupt society is destroyed by torment, and their saying does not agree with their saying in interpreting the Almighty's saying at the beginning of Surah Al-Hajj: (**O**

people, **fear your Lord**. **Indeed**, **the earthquake of the Hour is a great thing**. **On the day you see it**, **every nursing woman will be astonished at what she has suckled**, **and every pregnant woman will give birth to her child**, **and you will see the people drunk**, **but they will not be drunk**.).

What we see is that what is meant by the village is in the Almighty's saying: (**And there is not a town but We will destroy it before the Day of Resurrection**.) etc. What is meant is specifically the village whose people are oppressed, that is, only the corrupt society, and that this society will be destroyed or tortured before the Hour comes. As for the righteous society, it will continue to exist and remain until the Day of Resurrection, when every breastfeeding woman will be amazed at what she breastfed... and you will see people drunk, but they are not drunk. Thus, the combination between what was stated at the beginning of the Hajj and the verse we are talking about is achieved, and its meaning is that God will erase the corrupters and the oppressors from the face of the earth before the Resurrection. Only the righteous and the good will remain. They will all live in obedience to God as believers, safe for themselves and all their things. There are many hadiths about that from the Messenger of God (may God bless him and grant him peace).

Among them is what was stated in Sunan Abu Dawud al-Sijistani, which is one of the six Sahih books of the Sunnah, Part 2, 1952 edition, pp. 422 et seq.: "The Messenger of God (may God's prayers and peace be upon him) said: If only a day remains in this world, God will lengthen that day until He sends a man from my household whose name is the same as my name, and whose father's name is the name of my father. He will fill the earth with equity and justice as it was filled with oppression and injustice." The place of witness fills the earth with fairness and justice.

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Among them is what was stated in the Book of Sunan by Ibn Majah, which is also one of the six Sahih books, Part 2, 1953 edition, Hadith No. 4083: "The Messenger of God said, 'There will be a Mahdi among my nation. My nation will enjoy in him a blessing the likes of which it has never been blessed with.'"

Revolutions and uprisings everywhere for freedom from injustice, corruption, ignorance and poverty clearly and clearly indicate that this is inevitable in the near or distant future.

(**And nothing prevented Us from sending signs unless the ancients denied them**. **And We gave Thamud the she-camel**, **seeing**, **but they wronged her**.). The polytheists of Quraish suggested to the Messenger of God (may God bless him and grant him peace) that he bring them the supernatural things they wanted, and they said to him in what they said: Grow for us from the earth a spring, and bring us God.

And the angels, and He sent down to us from heaven a book that we can read.. And God Almighty answered them in this verse that He had preceded in His decree and destiny to eradicate with torment every people who disbelieved in a sign that came according to what they asked for and suggested. Thamud had previously suggested to its Prophet Saleh a piercing she-camel, and when she came to them according to the description they suggested, they disbelieved in her and mutilated her, so the tremor seized them and they were among those who perished. The details were previously mentioned in Surat Al-A'raf, verses 73 and 79, Part 3, p. 350.

It has already been stated in God's decree and destiny that the Quraysh, which proposed what I suggested to the Messenger of God, would not be eradicated,

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because some of them will repent and believe, and others will be born to them who will strive for the sake of God as He deserves. And on top of this, God Almighty has decreed and destined that the nation of Muhammad (may God bless him and grant him peace) and his law will remain until the day they are resurrected. For this and other reasons, God Almighty did not respond to the Quraysh's proposals. (**We do not send signs except as a means of intimidation**.). There is no verse that appeared or appears at the hands of any of the prophets except that its purpose is admonition, rebuke, and intimidation of a torment that has no motive or mitigation.. So why do they suggest supernatural things and rush them, and it is a curse and torment upon them.

(**And when We said to you that your Lord surrounded the people**). The polytheists had previously suggested supernatural things to the Messenger of God (may God bless him and grant him peace), and that God had revealed to him that if he had responded to them and disobeyed them, they would have been destroyed. But this answer did not convince the polytheists, and they said to the Messenger of God, "If you were a prophet, you would have brought to us what we suggested." And when the matter reached this point, God Almighty addressed His noble Prophet by saying: (**And when We said to you that your Lord surrounded the people**) That is, go ahead with your call, and do not care about those who are stubborn and arrogant, for We know best about people and what they say and do, and they are all in our control. We protect them from you and from harming you, and in this meaning is the Almighty's saying: (**May God protect you from people**).

(**We did not make the vision that we showed you anything but a test for the people**.). God Almighty mentioned that his Prophet had seen a vision in his dream, and that it was a trial for the people, but he did not explain what this vision was, nor

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what was meant by the trial, and from here the commentators differed in their meaning, and Al-Razi mentioned in his great interpretation, and Abu Hayyan Al-Andalusi in Al-Bahr Al-Muhit, and Muhammad bin Ahmad Al-Kalbi in the book Al-Tashil, and others also mentioned statements in interpreting the vision and the trial, including that the Prophet (PBUH)

He saw that he would enter Mecca with the Companions, but when he went there in the year of Hudaybiyyah, the polytheists repelled him. One of the Muslims doubted the vision of the Prophet and said to him: Were you not told that we would enter the Sacred Mosque safely? He said: Yes, but did you say: We will enter it this year? He said: No. The Prophet (PBUH) said: Let us enter it, God willing. They entered it the next year.

Among the sayings regarding the interpretation of the vision, as stated in the interpretations we have referred to, is that the Prophet (PBUH) saw the Umayyads descending on his pulpit like monkeys, and that upset him, and he was saddened by it, and he did not see him laughing. A group of companions followed this interpretation, including Saeed Ibn al-Musayyab and Ibn Abbas, as in the interpretation of al-Razi, and Sahl bin Saad, as in the interpretation of al-Bahr al-Muhit. And in Sahih Al-Bukhari, Part 9, Book of Trials - that the Prophet (PBUH) said: "The destruction of my nation is at the hands of foolish slave boys from Quraysh. This narration supports the interpretation of the vision according to the Umayyads, and therefore what is meant by the Almighty's saying: (**The cursed tree in the Qur'an**) They are the Banu Umayyad in particular. In Al-Razi's interpretation, there is a group of commentators who say: "The cursed tree in the

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Qur'an is the Jews." Historical events, past and present, have proven that the Jews are the source of strife and the root of corruption.

(**We frighten them**, **but it does not increase them** Intimidation **Except a great tyranny**). God warned the polytheists and their fear in various ways... but there is no life for those you call. Rather, the warning and intimidation increased them to go further in error and misguidance, because they do not move except by the inspiration of interests and benefits, while the conclusive arguments, morals and values are words and dreams.

So they prostrated except Iblis, **verse 61–65**:

(**And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**. **He said**, "**Should I prostrate to Him whom You created of clay?**" (61) **He said**, "**Have you seen this whom You have honored upon me? You have delayed it until the Day of Resurrection**, **so that I may be intimate with his offspring**, **except for a few**. (62) **He said**, "**Go**, **and whoever follows you**."

(63) **And provoke whomever of them you can with your voice**, **and attack them with your horse and foot**. **And share with them in wealth and children**, **and He promised them**, **and Satan does not promise them anything but deceit**. (64) **Indeed**, **My servants**, **you have no authority over them**, **and your Lord is sufficient as a disposer of affairs**. (65))

the language :

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I will lead them, meaning I will lead them. It is taken from the animal's throat, when he tightens his lower jaw with a rope with which he leads it. And completely saved. And provocation is belittling. And bring on the noise, which is shouting.

Parsing:

A state of mud, and it was said: discrimination. And I saw you, the kaf, is a letter of speech that has no place in the parsing, like the kaf in that, and it came to emphasize the ta' of the addressee, and the meaning of "I saw you, define me." This is the effect of I saw you. Which is an adjective for this or a conjunction of statement. Punishment is in the accusative case and the agent is your reward or you will be rewarded, deleted. And your Lord is a superfluous letter of parsing, and your Lord is a Sufficient Agent, and an agent of discernment.

Meaning:

(**And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**. **He said**, "**Should I prostrate to Him whom You created of clay?**") It is presented with the explanation in verse 34 of Al-Baqarah, vol. 1, p. 82, and verse 11 of Al-A'raf, vol. 3, p. 307.

Giving the best to the favourite:

(**He said**, "**Have you seen this person you honored me with?**") Satan uses arrogance and impudence, and says to the Most High: Who is this person whom you preferred over me? With what did you make it more honorable and perfect? On the contrary, the opposite is true (**I am better than him**. **You created me from fire and you created him from clay**.) - 12 Al-A'raf.. The wicked justified his

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reasoning with a command sent by him as a matter of postulates, which is that he is better and more perfect, and if Satan is better, how can he prostrate to the superior, that is, to the one who is lower than him? Isn't the meaning of the command to prostrate to Adam that the preferred is given precedence in God's eyes over the best, and the imperfect over the most perfect?

Satan made a mistake in his logic because he was not better than Adam. In fact, the opposite is true. Indeed, there is no merit in him or in him at all. Therefore, God did not present the superficial as Satan claimed. What reason would allow God to bring the furthest near and distance the closest? This fact was hidden from the Mu'tazilites and Ash'aris, as they said: It is permissible to give precedence to what is preferred over what is best (Al-Mawaqif, vol. 8, p. 373).

The Ash'aris said: Reason allows God to punish the obedient, and reward the disobedient, because nothing is objectionable to him, and nothing is obligatory upon him (Al-Mawaqif, vol. 8, p. 195).

As for the Imami Shiites, they said: Reason does not permit God to punish the doer of good, nor permit him to pardon the wrongdoer, just as it is permissible for the rightful holder to pardon him, wholly or partly. They also said: Reason does not allow presenting the preferred because it is in a lower rank, and the better is in a higher rank according to the natural order, so making the highest the lowest and the lowest the highest is contrary to the logic of reason and nature.

(**If you delay until the Day of Resurrection**, **I will surely touch his offspring except for a little while**.). Satan threatens to avenge himself on the descendants of Adam for no reason other than because God honored him. He takes revenge on them by leading them with him to disobey God, just as an animal is led by its palate, except for a few of them, and they are the ones who believe and are sincere. Then

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Satan asks God to grant him respite and extend his life so that he can tempt and corrupt, so God responded to his request and (**He said**: **Go**, **and whoever of them follows you**, **Hell is your reward**, **a plentiful reward**.). When Satan threatened to seduce humans, God threatened him and the deceivers who followed him, and said to him: Do it.

Whatever you wish, and let whoever wants follow you in misguidance and seduction, for I do not force anyone to obey or disobey. I provide everyone with power, reason, and will, and I show them the path of good and the path of evil. I forbid this and command that. So whoever complies and obeys, then Paradise is a refuge, and whoever rebels and disobeys, then Hell is a resting place for the disobedient, in which they will be fully rewarded, with no less than what they deserve.

(**And provoke whomever you can with your voice**, **and attack them with your horse and foot**.). Provoked, belittled, aroused, and the clamor and shouting... There are no real soldiers for Satan, some of them are mounted, some of them are on foot, but this is a metaphor for the corruptors, the masters of desires, the traitors, and the agents. In Nahj al-Balagha, "Beware lest Satan provoke you with his calls and bring upon you his miserly and his man, for by my life he has outweighed your arrow of threat and drowned you with severe annihilation." Sheikh Muhammad Abdo commented on this by saying: "He provokes you to arouse you for what he wants, and if you are slow in attacking him, he will bring upon you his miserly and his man, and what is meant by them are the helpers of evil." A parallel to this was presented in Surah Al-A'raf, verse 84 and following, Part 3, p. 308. Our duty there is three questions, which are: Did God address Satan directly or through an

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intermediary? Is temptation from God or from Satan? Why did God give him respite when he knew that in giving him respite there would be corruption and corruption? So check.

(**And share with them in wealth and children**.). Sharing money is a metaphor for all money taken without right, such as robbery, plunder, usury, deception, the price of betrayal, or employment, or spent for other purposes, such as extravagance, alcohol, gambling, and empty appearances. As for sharing children, it is a metaphor for adultery, killing children for fear of poverty and shame, and raising them in an immoral manner. (**He promised them**, **but Satan does not promise them anything but deception**.). The promise of deception is to dress falsehood as truth, and error as truth, such as when Satan whispers to someone who believes in God and the Last Day, and says to him: Do not be afraid of disobedience, for God is Generous and Forgiving... and you are still in the prime of life, and tomorrow you will seek forgiveness and repent... and in some reports, Satan whispered to a worshiper from the children of Israel to sin and repent in order to be able to worship.

(**Indeed**, **over My servants you have no authority**, **and your Lord is sufficient as a disposer of affairs**.). Provided with interpretation of Surah Al-Hijr, verse 42.

I hope for you astronomy, **verse 66–69**:

(**Your Lord is the One who launches for you the ships in the sea so that you may seek of His bounty**. **Indeed**, **He is Most Merciful to you**. (66) **And when adversity touches you in the sea**, **those whom you call on stray**. **Except Him**. **When He delivered you to righteousness**, **you turned away**, **but man is ungrateful**. (67) **Do you feel secure that the side of righteousness will not**

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swallow you up or send against you a reaper? Then you will not find for you a guardian. (68) **Or do you believe that He will bring you back in it another time? Then He will send upon you a storm of wind and drown you because you disbelieved**, **then you will not find it**. **You have a claim over us therein** (**69**))

the language :

Yazji is running. God Almighty said: (**And the orbits that move**) 164 Al-Baqarah. And he stayed here meaning he disappeared and went. It will eclipse and disappear, and what is meant is that God Almighty is able to bring them into the earth alive so that they drown in it just as they drown in water. The one who has stones stones, i.e., he throws them with them. And the powerful bomber. And selling demands blood and the like.

Parsing:

Your Lord is the Initiator and the One Who knows. What is meant by Him is God Almighty, and its place in the accusative is the interrupted exception, meaning that every deity except God has gone. The source is that the effect of "Amantum" is eclipsed. And the aspect of the object is to eclipse. Sometimes there is a circumstance related to your return to any time other than the first time.

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Meaning:

(**Your Lord is the one who launches for you the ships into the sea so that you may seek of His bounty**. **Indeed**, **He has been merciful to you**.). The ship runs on the surface of the sea due to natural causes, there is no doubt about that, but these

causes end with Him, the Almighty, because He is the Creator of the universe and what is in it, and from here it is correct to attribute the running of the ship to Him, the Most High, and the wisdom in that is for man to always remember that God is the agent disposing of the universe, not nature. The purpose of astronomy is to facilitate transportation (**And if harm befalls you at sea**, **you will be lost**. – That is, gold **Whom do you call upon except Him? When He delivered you to righteousness**, **you turned away**, **but man is ungrateful**.). Its counterpart is presented with the interpretation in Surah Yunus, verse 22 et seq., vol. 4, p. 147.

(**Do you feel secure that the side of righteousness will overtake you**, **or that a reaper will be sent upon you**, **and then you will not find a representative for you?**). All people are in His grip, the Almighty, wherever they are, even if they are fortified in built towers. If they are in the sea, He will destroy them by drowning, if He wills, or on land, the earth will swallow them up or rain down stones on them from the sky, and if they are in a fortified castle, He will demolish it on their heads... and only the ignorant are safe from the consequences.

(**Or do you believe that He will bring you back another time**, **and send upon you a storm of wind**, **and drown you for what you disbelieved**, **and then you will not find any compensation for us therein?**). A pronoun in it refers to the sea, and the blowing wind is the air that breaks the ship and destroys it, and what is meant by selling is demanding blood and the like, and the meaning is to assume that there is no means of destruction except the sea, for God Almighty is able to return you to Him, and drown you in it with a stormy, pounding wind, and no one will follow Him and demand what He does to you.

The meaning of the verses can be summed up that if the ignorant person is afraid, he will call upon God under compulsion, and if he is secure, he will turn away

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deceived, even though God Almighty is able to benefit him and harm him in all his circumstances. As for the rational believer, he will learn from both hardship and prosperity: he fears Him in this and hopes for His help in that.

We have honored the children of Adam, verse 70–72

(**We have honored the children of Adam and carried them on land and sea and provided them with**

good things, and We have favored them over many of those whom We have created with a great distinction. (70) **On the Day when We will call every people with their Imam, then whoever is given his book in his right hand – those will be read**. (71) **And whoever is blind in this, he will be blind in the Hereafter and more astray from the path** (72))

the language :

By their imam, that is, by those who followed him and trusted him. And a fuse, that is, they do not decrease anything, and the fuse was not in the crack of the kernel, and the hilus was the point at the back of the kernel, and the diameter was the shell on it. What is meant by blind is the blind of insight.

Parsing:

A day related to a deleted verb indicated by the Almighty's saying, "They will not be wronged," meaning they will not be wronged on the day We call all people, or related to a deleted mention. A fuse stands in place of the absolute object, that is, unjustly, the amount of a fuse. A way to distinguish such is actually uglier.

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With what did God honor the children of Adam?

Before we answer this question, we explain the meanings of the words of the verse:

A - (**We have honored the children of Adam**). God Almighty honored the son of Adam by providing him with qualifications that make him respected and honored. We will mention some of these qualifications after interpreting the words of the verse.

B - (**And We carried them on land and sea**). This burden is part of what God has honored the children of Adam with, and it is clear that facilitating transportation is one of the pillars of human life.

C (**And We have provided them with good things**). Everything that brings benefit to a person in some way, or wards off harm from him in the same way, is good, good, and good, whether material or moral.

d (**And We favored them over many of those We created**.). Many commentators said: What is meant by many in the verse is everyone, and they based this on the preference of man over angels, and this issue took up long pages of interpretations, knowing that there is no practical effect from raising it and verifying it except a lot of talk.

What is true is that the verse is far from preferring between angels and humans, and that what is meant by the word (many) is the apparent meaning of it, as there is no reason to interpret it or act on its meaning. Rather, science requires that it remain as it appears because scientific discoveries have invalidated the theory that says: The Earth is the center of the universe, and man is the master of the entire universe.

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These revelations confirmed the smallness of man in relation to the universe in terms of its size and many other attributes, and these revelations are approved and recognized by the Qur'an. In verse 57 of Ghafir, the Almighty said: (**The creation of the heavens and the earth is greater than the creation of people**, **but most people do not know**) That this terrestrial planet on which they live is only one of millions upon millions of planets, the number of which modern science does not know even though it has discovered endless dimensions. This, to the point that many scientists say: There are planets inhabited by rational beings, perhaps more rational and sophisticated than humans.

Therefore, man is a generous master, there is no doubt about that, but he is not the master of all creatures, but rather one of the masters. And nothing is more evident than man's ignorance of most of the creatures in addition to his weakness and inability to control them. Rather, he is ignorant of most of the earthly creatures in addition to his ignorance of the higher beings that consist of millions of galaxies. It is obvious that the first condition for the master is his ability to dispose of the draft. After we have explained the words of the noble verse, we point out below some of the characteristics that God honored the children of Adam with it:

1 - God Almighty created man, and He bestowed his creation and image. God Almighty said:

(**And He shaped you and made you beautiful**) 64 - Forgiver. And he said: (**We have created man in the best condition**.) - 4 figs.

2 - The mind, and without it, man would not be a thing mentioned. Indeed, if it were not for the mind, he would not have known the Creator. With it, we know

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the greatness of God, the greatness of the universe, and the greatness of the mind as well. One of the wise people said: "If there are stars in the universe that shine, then in the mind there are stars that shine and dazzle, and if the universes surrounding us are burning bodies interconnected by precise laws, then the mind is greater and more wonderful, and if astronomers see the accuracy and greatness of the universe as evidence of The greatness of the Creator, the creation of man is the greatest evidence of the greatness of God, and if looking at the sky makes a person feel his misery, then contemplating a person within himself makes him feel his genius, and the greatness of the One who created him and created all the universes."

The universe is great, and the mind is great.. and everything is nothing compared to the greatness of the greatest truth.. and the only way to know this greatness, the greatness of God, the universe, and man, is the mind.. (and do not forget that the mind is not limited to man alone).

3 - Man is a repository full of instincts and secrets: knowledge and ignorance. Religion and disbelief. Love and hate. Dream and anger. Fear and audacity. Stinginess and generosity. Humility and greatness. Honesty and betrayal. Constancy and fluctuation... to infinity... I do not know whether he exaggerated who said: "Man is not a single being, but rather millions of rational and crazy, civilized and savage beings."

4 - A person constantly aspires to a better life, even if he is in a virtuous life, and in the hadith: "If a person had a mountain of gold and a mountain of silver, he would wish for a third." If this is an example of a person's greed, then it is also an example of his ambition for the highest level.

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5 - A person has a law and values. He must submit to them, act according to them, and on the basis of them he is questioned and held accountable, and he can be honorable or lowly.

6 - Man is influenced by those who passed, and influences those who come, and he interacts with the people of his time, influencing them, and they are influenced by him.. Hence, he had a history, heritage, and effects, unlike many other beings.

7 - Man has another life, which is the arena of judgment and reward for what he did in his first life... as well as other blessings that God Almighty referred to when He said: (**And if you count the blessings of God, you will not count them**) - 34 Ibrahim.

(**On the Day when We will call every people with their Imam, then whoever is given his book with his right hand – those will read their book**.). The Imam is someone who is followed, and whose command is trusted, whether he be living, human, reason, or whims. In the hadith: "People will be called on the Day of Resurrection by the Imam of their time, the Book of their Lord, and the Sunnah of their Prophet." What is meant by the book in the verse is the book of deeds, and the companions of the right are the people of obedience and good deeds, and the companions of the left are the people of disobedience and bad deeds. The meaning is that the caller will call out on the Day of Resurrection: Where are the followers of the prophets and reformers? Where are those who work inspired by reason and religion? So they come and take the book of good deeds and their reward with their faith, rejoicing and rejoicing. The herald also calls: Where are the tyrannical followers of darkness and their helpers? Where are the traitors and corrupt people?

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Then they will come and take the book of evil deeds and their punishment with their hands, humiliated and disgraced (**And they will not be wronged even a single bit**). The wick is an expression of a vile, trivial thing, and the meaning is that God rewards everyone for his work, does not diminish the reward of the one who does good, and does not increase the punishment of the one who does wrong.

(**And whoever is blind in this**, **he will be blind in the Hereafter and more astray from the path**.) This is a reference to the world, and the blind person in it in the eyes of God Almighty is the one who flounders in ignorance and misguidance, and the most eloquent description of him is what Imam Ali (peace be upon him) said: "He is devoid of intent and is carried away by heretical words and misleading supplications. He is a temptation for those who are tempted by him, and he strays from the guidance of those who came before him, misleading those who follow him in his life and after his death." The meaning of the verse is that whoever does bad in this life, his fate will be bad in the afterlife. This verse clearly indicates that every reward or punishment in the afterlife is completely and closely linked to work in the life of this world, and from here it is said: This world is a farm for the afterlife, and sufficient evidence of that is the saying of the greatest Messenger: "People will be gathered according to their intentions." See the interpretation of verse 142 of Al Imran, vol. 2, p. 165.

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Does the Prophet deceive about his religion? Verses 73–77:

(**And if they were about to tempt you away from what We have revealed to you**, **so that you might invent against Us something else**, **then they would have taken you as a friend**. (**73**) **And if We had not established you**, **you**

would certainly have been tempted. (74) **If We made you taste twice the life and double the death, then you would not find any helper over us**. (75) **Indeed, they were about to provoke you from The earth to expel you from it, and then they will not remain behind you except a little**. (76) **The Sunnah of those whom We had sent before you of Our Messengers, and you will not find any change in Our Sunnah**. (77))

the language :

They were almost close. They will tempt you to distract you. To slander, to deceive. They will not remain. And a permutation.

Parsing:

That is lightened from the heavy one, and its name is the omitted relative pronoun, meaning that, and the sentence "they almost" is a predicate of "that," and the sentence "they tempt you" is a predicate "almost," and the "lam" in "they will tempt you" is the differentiating "lam" between the lighted "that" and the negated one. If it is a letter, there is an answer and a reward. The lam in "they did not take you" is in the answer to a deleted section, meaning, "By God, then they would not take you." The source of "that we established you" is a subject and its predicate is omitted, meaning if we had not established you as an object or a result. And the answer is no, I almost did. And something is an absolute object, meaning something of a condition. We will punish you with the meaning of "we tortured you," and the absolute object is weak because it is added to the deleted word "torture," meaning "we tortured you" with double the torment of life and double the torment of death. And let them leave you in the accusative case after the lam, and lam

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They do not hesitate to show kindness to bring you out of existence. "Khalafak" is an adverb in the accusative case without "they stayed" because it means "after you" or "after you were expelled." A little is an adjective for something omitted, that is, except for a little time. A sunnah is the absolute object of a deleted verb, i.e. God enacted a sunnah.

Meaning:

(**And if they were about to tempt you away from what We have revealed to you**, **so that you might invent against Us something other than it**, **then they would have taken you as a friend**.). The conscience that they almost tried to tempt you goes back to the polytheists. They tried to bargain with the Messenger of God (may God bless him and grant him peace) to respond to him, and to take him as a guardian and friend for some of what they wanted... including that he should anoint themselves with their gods, as in some narrations, or refrain from denouncing them - at least - but the Prophet did not respond to the request of the polytheists because he is infallible, and the infallible does not compromise on his religion and his message.

You ask: The Almighty's saying: (**They almost mesmerized you**) This indicates that he is concerned and about to respond to their bargaining?

The answer: This verse is closely connected to the verse that follows it without a break, which is the Almighty's saying: (**If We had not made you steadfast**, **you would have almost abandoned them a little**.) Even if there is no word of refrain, it enters two sentences, and connects the refrain of the second sentence to the presence of the first. The refrain sentence is "I almost did," and the refraining sentence is "We have made you steadfast," meaning "We have protected you."

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Accordingly, the meaning is that, O Muhammad, if we had not cared for you to be infallible from sin, you would have been on the verge of turning to the polytheists and responding to them, for infallibility is what prevented you from responding.. This is exactly like the saying of someone who says: "If it were not for so-and-so, you would have perished." Its counterpart was presented in Part 4, page 303, when interpreting verse 24 of Surat Yusuf: (**And she had intended it**, **and he had intended it**, **had he not seen the proof of his Lord**.) .. This is until thinking about an action is one thing, and undertaking it is another thing, and it has been repeatedly reported that the Prophet said: "What has been narrated from my nation has been removed from it unless it does or speaks," meaning that mere self-talk has no effect, and in a narration that when the polytheists presented to the Prophet what they proposed, he remained silent about their answer.

(**Then we would have made you taste the double of life and the double of death**). Weakness of something is what increases it

By his measure, and the meaning is that if you had supported the polytheists, O Muhammad, we would have punished you with the same punishment as someone else in this world and the hereafter if he had done that, because the punishment of great people is based on the extent of their greatness and position... This is merely an obligation, and imposing the impossible is not impossible. (**Then you will not find you any helper over us**) He protects you from torment. In Nahj al-Balagha: "On the Day of Resurrection, the unjust imam will be brought with him neither a helper nor an excuse, and he will be thrown into Hell, rotating therein like a millstone, then tied to its bottom."

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(**They were about to provoke you from the land to expel you from it, but then they would not remain in dispute with you except for a short time**.). When the polytheists were unable to lure the Prophet (PBUH) into a bargain, they tried to underestimate him and disturb him in every way in order for him to leave Mecca. If they had expelled him, God would have destroyed them shortly after his departure.

She asks: It is known that the polytheists agreed to kill the Prophet until he was forced to leave Mecca in fear and anticipation... We mentioned that in Part 3, p. 472.

Answer: What is meant is that if the polytheists expelled the Prophet by force and force, such that he became a vagabond, a fugitive, not knowing where he was going, God would hasten their destruction. But the Prophet Hussein left Mecca, but he left it by God's command to a people who would ransom him with lives, money, and family.

(**The Sunnah of those whom We sent before you from among Our Messengers, and you will not find any change in our Sunnahs**.). It has already been stated in God's rule and decree that any people who forcibly and forcibly expel their Prophet from his homes will hasten their destruction... and this is His law in His creation, it does not change or change, but rather it is perpetuated in every time and place.

Establish prayer for the setting of the sun, verses 78–81:

(**Establish prayer from the setting of the sun until the dusk of the night, and recite the Qur'an at dawn. Indeed, the Qur'an at dawn is witnessed**. (78) **And from the night, recite it as a voluntary prayer for you, perhaps you will**

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Your Lord will raise you to a praiseworthy station (79) **And say**, "**My Lord**, **admit me to an entrance of truth and bring me out**."

(80) **And say**, "**The truth has come and falsehood has vanished**." **Indeed**, **falsehood has vanished**. (**81**))

the language :

The setting of the sun is its setting. The dusk of the night became dark. The Fajr Qur'an is the morning prayer. And tahajud is sleeping, and tahajud means abandoning sleep and staying up late for prayer, because the active form means neglecting, just like sin is abandoning sin. And the voluntary increase. And fading boredom.

Parsing:

The Laam in Ladluk is the Laam of the reasoning, that is, because of the waning of the sun. Or in the sense of a proverb that I wrote for a fifth that is free of it.

The Fajr Qur'an is connected to "permit the prayer," meaning "perform the Fajr Qur'an." The voluntary pronoun "tahajjud" with it goes back to the Qur'an, and it is permissible for it to be "tahajjud" in the meaning of pray, and therefore it is a voluntary object, and it is permissible for it to be in the sense of supererogatory, and therefore it is a voluntary adverb in the absolute object, and it is permissible for it to be a voluntary adverb in the meaning of "superfluous". Perhaps it is complete, and the source is that an actor will send you, perhaps. And maqāmā is a condition of deletion of the genitive, i.e., with a maqām, and the author of al-Bahr al-Muhit said: "It appears that it is used to resurrect you, because it is a noun without the

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verbal form of the verb, because he resurrects you, meaning to raise you." Input is an infinitive in the sense of input, as well as exit in the sense of output, and each of them is an absolute object.

Meaning:

The first and second verses are among the verses of rulings, as they were revealed to explain the times of prayer, and the jurists have opinions about that, the summary of which we refer to as follows:

(**Perform the prayer from the setting of the sun until dusk of the night**). .1 The L is for the reasoning, that is, because of the setting of the sun, or meaning at, like I wrote for the fifth time of such-and-such month.

They differed as to what is meant by the dawn. It was said: It is the setting of the sun, and it was said: Rather, its disappearance from the center of the sky, which is the view of most. As for the dusk of the night, it is its blackness and darkness, and on the authority of Imam Jaafar al-Sadiq (peace be upon him) that it is the middle of the night, and in the interpretations of Sunnis and Shiites, this verse includes the five prayers: noon and afternoon, and they are included in the dawn of the sun, and sunset and isha, and they are included in the dusk of the night, as for the morning prayer. It is the Fajr Qur'an as follows. Al-Tabarsi - a Shiite - said in Majma' Al-Bayan: "This verse includes the five prayers, the two prayers at the beginning of the sun, which are noon and afternoon, and the two prayers at sunset, which are sunset and the afterlife, and what is meant by the Qur'an is the dawn prayer, so these are five prayers." Al-Razi said - from the Sunnah (**Perform the prayer**) That is, it lasted from the time of noon of the sun until the dusk of the night, then it includes

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noon, afternoon, sunset, and evening prayer. Then he said, "They are unanimously agreed that what is meant by the Qur'an is the dawn prayer."

It should be noted that the jurists begin their books by talking about the noon prayer, according to the Almighty's saying: (**Perform the prayer until the sun sets**) As God Almighty began at its time... in addition to what was stated in the narrations that noon was the first obligatory prayer in Islam and then changed it in order, and that was in Mecca on the night of the Night Journey, a year before the Hijra.

The Islamic schools of thought agreed that prayer is not permissible before its time begins, and that if the sun sets, the time for noon begins, but the people of the schools of thought disagreed about the amount of this time, and how long does it extend?

The Imamiyya said: The noon prayer after noon is specific to the extent of its performance, and the afternoon prayer is specific to the end of the day according to the amount of its performance, and what is between the first and the last is shared between the two prayers. The apparent meaning of the verse is with them because God said: (**From the setting of the sun until the dusk of the night**) It was not detailed as in other sects.

Others said: The time of noon begins at noon until the shadow of everything becomes like it. If it exceeds that, the time of noon begins and the time of afternoon begins. The details are in our book: Jurisprudence according to the five schools of thought.

(**And the Fajr Qur'an**. **Indeed**, **the Fajr Qur'an was witnessed**.). They .2 agreed that this is what is meant

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In the Fajr Qur'an, what is read in the dawn prayer, that is, the dawn prayer, and they also agreed that its time begins from the rise of the true dawn until the rise of the sun, except for the Malikis, who said: There are two times for dawn: optional, which is from the rise of dawn until the faces are acquainted, and obligatory, which is from the acquaintance of the faces until the sunrise. It is interesting that some Sufis say: What is meant by dawn is the explosion of the heart.

The commentators unanimously agreed on the testimony of Al-Tabarsi and Al-Razi that what is meant by the Almighty's saying: "witnessed" is that the angels of the night and the day gather to witness the morning prayer, based on a narration narrated by Al-Bukhari on the authority of Abu Hurairah in Part 6, chapter of Surat Bani Isra'il. We are in doubt about this narration, and we interpret "witnessed" as the presence of the senses because in the morning a person is present with the senses after having taken a rest by sleeping and remaining without work for a period of time. And so it was said: Sleep does not interrupt the day's resolve.

(**And from the night**, **recite it as a voluntary prayer for you**.). You say .3 Tahajjud and stay up late, and the speech is specific to Muhammad (PBUH) alone, and its pronoun refers to the Qur'an, and the voluntary prayer is the addition, and you have the blame for the specificity, and the meaning is that God has imposed on you, O Muhammad, another prayer that you should pray at night in addition to the five prayers imposed on you and others. God Almighty said: (**O you who are honored**, **stay up all night except for a little while**.) - The first Muzammil. And he said: (**And at night**, **prostrate to Him and glorify Him through a long night**.) - 26 years... This prayer is called the night prayer, and its time is from midnight until dawn. It is obligatory for the Prophet (PBUH), as we said, and

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recommended for others. (**Perhaps your Lord will raise you to a praiseworthy station**.). Perhaps it indicates the hope in the words of the created being, the obligation and inevitability in the words of the Creator, and the address in your resurrection to Muhammad (PBUH)... There is nothing above Muhammad, the station of Muhammad, and the family of Muhammad except the one whose like is nothing. In some hadiths, the Prophet (PBUH) interpreted the praiseworthy station in this verse as the station in which he will intercede for his nation tomorrow.

(**And say**, "**My Lord**, **let me enter an entrance of truth and take me out an exit of truth**."). God commanded His noble Prophet to make this supplication... and the sincerity of the entrance and the exit is a metaphor for the truth and sincerity in belief, intention, actions, and all movements and rests. There is no doubt that whoever is armed with the truth and is sincere to God alone, God will establish him with firm words and provide him with conclusive proof.

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And he has power in innocent and pure hearts (**And grant me from You a helper and authority**) What victory and authority is greater than mentioning the great Prophet coupled with the name of God five times in the call to prayer and in every obligatory and recommended prayer? And there is a sign of greater power and holiness than this power and holiness that God granted to the words of Muhammad, as the Almighty said: (**And whatever the Messenger gives you**, **take it**, **and whatever he forbids you**, **abstain from it**.) - 7 Al-Hashr.

(**And say**, "**The truth has come and falsehood has vanished**." **Indeed**, **falsehood has vanished**.). The truth is the message of Muhammad, a belief and a law, and everything else is false and in vain in reality and in the eyes of God, even if

all the people of the earth believe in it. The commentators said: What is meant by truth here is Islam, and what is meant by falsehood is polytheism, and that when the Prophet (PBUH) conquered Mecca, he entered the Kaaba, and there were 360 idols in it, and he began to stab it and say: The truth has come, and falsehood has perished, for falsehood has perished.

The power of truth and the power of falsehood

She asks: What we see and witness on many occasions is that the people of falsehood are victorious, and the people of truth are defeated, and this contradicts the apparent .؟meaning of the Almighty's saying: (**Indeed**, **falsehood has vanished**)

The answer: The truth has an inherent power that cannot be removed from it under any circumstances, and it does its job and affects pure and pure hearts. This effect of good souls often reaches such an extent that the swords of executioners and the gallows of unjust tyrants are unable to resist. History has told us about the martyrs of the faith: how they came forward to be martyred with smiling faces and contented souls. Indeed, this happened in our era in Vietnam and Korea. And Palestine and others, yes, these people are few in number compared to all the noble and precious ones. If they were the largest in number or many - relatively speaking - the earth would be filled with fairness and justice, and injustice and injustice would not have any trace or impact on it. We do not doubt that humanity is moving on this path, even if it is prolonged, as long as the conflict continues between the rightful and the aggressors.

As for falsehood, it has no power or longevity, but rather derives its strength and survival from bribes

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And the purchase of slander, and from injustice and tyranny through killing and displacement, and from conspiracies and intrigues, and these disappear with time, and change with circumstances. As for the strength of the truth, it is the same in all circumstances because it is derived from the truth itself, from its nature and identity.. And for this reason we say again: We believe without any doubt that the outcome and the supreme word belong to the truth alone.

The Qur'an is healing and mercy, **verses 82–85**:

(**And We send down of the Qur'an that which is a healing and a mercy for the believers**, **and it does not increase the wrongdoers except in loss**. (82) **And when We have bestowed upon man**, **he turns away and shuns his side**. **And when evil touches him**, **he becomes miserable**. (83) **Say**, "**Everyone acts according to his manner**. **Your Lord knows best who is best guided to the path**." (84) **And they ask you about the Spirit**. **Say**, "**The Spirit**." **Of the command of my Lord**, **and you have not been given of knowledge except a little** (85))

the language :

He distanced himself from one side of a person, either the right or the left. He distanced himself from his side as a metaphor for his arrogance and arrogance. A person is like his way and his doctrine, but what is meant here is the intention, and the explanation will follow.

Meaning:

(**And We send down from the Qur'an what is a healing and a mercy for the believers**.). The Qur'an is a mercy to those who ask

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Mercy, and he wanted it for himself, and a cure from disbelief and atheism, from ignorance and corruption, and from every vice for those who are sincere to God and the truth. Imam Ali (peace be upon him) said in describing the Qur'an: "It is the strong rope, the clear light, the beneficial healing, the soothing irrigation, the protection for the one who clings, and the salvation for the one who clings. Whoever disobeys one of the rulings of the Qur'an does not have anything to do with it, rather he is one of the wrongdoers and losers (**It only increases the wrongdoers in loss**). The Qur'an is a mercy for believers, and a curse on the oppressors and corruptors, because whenever they disobey one of its rulings, their sin and torment increase.

(**And when We bestow blessings upon man**, **he turns away and shuns him**, **and when evil touches him**, **he becomes miserable**.). The meaning of this verse can be summed up in the words of Imam Ali (peace be upon him) in describing a person: "If he is wealthy, he will suffer strife and temptation, and if he is poor, despair and weakness." Its counterpart is presented in Surat Yunus, verse 12, vol. 4, p. 139, and verse 9 of Hud, vol. 4, p. 212.

(**Say**, "**Everyone does his own thing**. **Your Lord knows best who is best guided to the path**."). The commentators said: "The same applies to the method and doctrine, and the meaning of the verse is that both the believer and the unbeliever act in their own way and manner." As for us, we explain the verse – as we understand it – as follows:

1 – The word "all" indicates the inclusion of individuals. Any case in which the ruling is attached to the word "all" is dissolved into issues as many individuals as it

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includes - for example - if you say: Every human being understands this, it is as if you said: Zaid understands it, Bakr, Hind, etc. But if you say: All people understand it, then the issue is the same, and the ruling is the same, relating to the group, not to each individual individual, and therefore the meaning is that each individual human being has a problem that is specific to him alone, just like his thumbprint.

2 - It was narrated on the authority of Jaafar al-Sadiq (peace be upon him) that he explained the problem by intention, and the validity of this interpretation is indicated by the Almighty's saying without a pause: (**Your Lord knows best who is best guided to the path**.) That is, God knows best who seeks guidance, and he follows its path, devoid of any intention except His Noble Face. Accordingly, the meaning is that every human being acts according to his intention, and that God Almighty deals with him according to it, if it is good then it is good, and if it is evil then it is evil. So whoever pretends to be good in order to deceive people, and seeks evil ends by his action, is in the eyes of God one of the evil criminals, and whoever steals a loaf of bread in order to live...

He is loved after paths and doctrines have been blocked for him. In the eyes of God, he is innocent and does not deserve torment and punishment.

The soul is from the command of my Lord

(**And they ask you about the spirit**. **Say**, "**The spirit is from the command of my Lord**, **and you have not been given of knowledge except a little**.") The spirit has meanings, and what is meant here is life. The Prophet (PBUH) was asked about its reality, so God commanded him to say to the questioners: The spirit is one of the things that God creates by His command, which is His saying to the thing "Be

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and it is." In clearer terms, things are of two types: The first type is created by God through its natural causes, such as the human body and other material things. The second type is created by God by mere command, which is the word "be." The spirit is of this type, and the verse is clear about that, because the word of command is in the Almighty's saying: (**Say**: **The spirit is from the command of my Lord**) Referring to what he says: (**His command**, **when He wants something**, **is to say to it**, "**Be**," **and it is**.) 82 Yassin.

Experiments have proven this fact, and those who dedicated and devoted many years to searching for the origin of life believed in it. They believed in this fact after it became clear to them that the direct cause of life has nothing to do with matter. If it were of the same type of matter, they would have been able to create life in their factories and laboratories, although they tried and failed. (**And you have not been given of knowledge except a little**.) That is, no matter how many wonders your factories produce of inventions, they are nothing if they are attributed to a fly cell, let alone the fly itself. (**O people**, **a parable has been set forth**, **so listen to it**. **Those whom you call upon besides God will not create a fly**, **even if they gathered together for it, and if the fly takes away anything from them**, **they will not They rescue him from the weakness of the seeker and what is sought**.) - 72 Hajj. We talked about this when interpreting verse 95 of Al-An'am, vol. 3, p. 232.

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God and cytology

Coincidentally, while I was interpreting this verse, I read an article in Rose Al-Yousef magazine

Egyptian (1) The issue of April 7, 1969 stated:

“The human body consists of millions of cells, and a cell, due to its very small size, can only be seen with a microscope. A few years ago, it was impossible for the science of cells to arise because scientists could not open a cell, or inject it with a certain substance, because this process requires a surgeon with a finger that has an accuracy of one thousandth of a millimeter, and also to inject this cell requires a needle that has an accuracy of one millionth of a millimeter.. Finally, scientists were guided to open the cell by Light is just as we do when we light a cigarette from sunlight using a bottle that collects the rays in a small point that burns the tip of the cigarette. Only in this way was it possible to open the cell, and it became clear to scientists that it is a society charged with dozens of different creatures, each of which has special characteristics; And the roles it plays and the relationships it has with other inhabitants of the cell, and understanding these roles and relationships requires years of research, and perhaps generations... This is how the science of cells arose, and we now know that the cell has organs, particles, membranes, threads, and other things that baffle the minds.”

“It has been shown through research that blood cells are a community of swimming cells whose number is ten times the number of humans, and they form generations that are renewed every four months. However, the generations maintain the same number, so that the number of the coming generation is equal to the number of the departing generation, neither increasing nor decreasing, and the cell community does not suffer what human societies suffer from population explosion... Here is the wonder, and there is no wonder that different types of blood cells are generated from the bone marrow cells, varying in shape, type and function... Red and white...fighting and peaceful...so how could multiple races arise from one race? How can a giraffe give birth to a generation that includes some foxes, some

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elephants, and some crocodiles? In short, the cell has now become the star of scientific research and its new, and perhaps only, way to understand the secrets of life.

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(1). I organized my time in this way: an hour and a half before noon to read newspapers and buy household supplies, and an hour and a half in the night to read new scientific and social research, and otherwise to write.

Have you seen this miracle? .. A creature that has reached such a small extent that it cannot be seen except with a magnifier that multiplies the size a thousand times or more, and it is impossible to open and split it except with an optical scalpel, that is, with light rays, because the ratio of a hair to it is like that of an elephant to an atom. However, this creature, which the eye cannot see, has organs, veins, membranes, and other things just as a human has. Then the individuals of this wondrous creature form a society that resides in the human body, and they number in the billions, and they live in total for four months, and then comes After that, the number of its members is combined with the same number as the previous one, not increasing by one, not decreasing by one, then another and another and so on.. Is this a coincidence? ..Does coincidence repeat millions of times? ..Did the organs, threads, and membranes come to be organized and coordinated by chance? ..Is the lack of increase or decrease in the number a coincidence? .. Were disparate things born from one thing by chance? ..All these questions and many others require answers.

Never, there is no answer.. There is no explanation except with the existence of the All-Knowing, the All-Powerful, who created the universe and life with the word

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“Be and it is.” And then, whenever science takes a step forward, the evidence follows, and the evidence combines for the existence of the One Who has creation and command. Blessed be God, Lord of the Worlds, who said: And you have not been given knowledge except a little.

If we wish, we can go to verse 86–89:

(**And if We willed, We could certainly follow that which We have revealed to you. Then you will find that you have no representative therein over Us.** (86) **Except as a mercy from your Lord. Indeed, His bounty upon you is great.** (87) **Say, “If mankind and the jinn gathered together to produce the like of this Qur’an, they would not produce the like of it, even if they were to help one another.”** (88) **And We have presented to the people every example in this Qur’an, but most of the people refused, except as ungrateful.** (89))

the language :

Designated linebacker. What is meant here is a phrase that we have explained or repeated. And the ungrateful are ungrateful.

Parsing:

The 'lam' refers to the oath and the 'wan' is a conditional word. Otherwise, mercy (mercy) is the absolute object of a deleted verb, that is, except that God will have mercy on you, and it was said: excluded, interrupted. They do not come in the nominative case because it is the answer to the oath, and the answer to the conditional in “leen” is also masad.

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Meaning:

(**And if we wish**, **we can follow what We have revealed to you**.). Al-Razi said: When God Almighty made it clear in the previous verse that He gave them only a little knowledge, He made it clear here that if He had wanted to take this little from them, He would have been able to do so, and that is by erasing its preservation from the hearts and its writing from the books. (**Then you will not find for yourself a representative over us**.) You depend on Him to return what we took from you (**Except as a mercy from your Lord**) He alone is able to return what he takes from you and return it to you (**His favor upon you was great**) O Muhammad, for the knowledge and sovereignty he gave you over all people.

(**Say**, "**If mankind and the jinn gathered together to produce the like of this Qur'an**, **they would not produce the like of it**, **even if one of them supported one another**."). We talked about this in detail in Part 1, page 66, when interpreting verse 23 of Al-Baqarah.

(**And We have explained to the people in this Qur'an every example**.) With regard to doctrine, law, and morals, we have established conclusive proofs and clear evidence (**Most people refused**, **except as infidels**) And an aversion to the truth because it is bitter and heavy and only the righteous can be patient with it.

Atonement through money, **verses 90–96**:

(**And they said**, "**We will not believe in you until you gush forth for us from the earth a spring**." (**90**) **Or you have a garden of palm trees and grapes**, **and through it you cause rivers to gush forth with abundance**. (**91**) **Or cause the**

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sky to fall on us, as you have claimed, as a ceiling, or bring God and the angels forward (92) or have for yourself a house of ornate decoration, or ascend to the heavens. And we will never believe in Your advancement until You send down to us a Book that we read. Say, "Glory be to my Lord. Was I ever anything but a human being and a Messenger?" (93) And nothing prevented the people from believing when it came to them. Guidance except that they say, "God has sent to mankind a Messenger." (94) Say, "If there were angels on earth walking in tranquility, We would certainly have sent down to them from heaven a Messenger from heaven." (95) Say, "Allah is sufficient as a Witness between me and you. Indeed, He is All-Aware and All-Seeing of His servants." (96))

the language :

The spring is the spring of water. Kasfa means "kasfa" in the plural of "kasfa", which is a piece of something. The opposite direction means that you bring them facing us face to face. And gold decoration or adornments. And you rise up.

Parsing:

Even here it means except, and it is in the accusative case that is implied after it. Or it is a conjunction of explosion. And a drop of rain fell from the sky. And like a state of angels. And the source is from

To believe in the genitive case of those is deleted. The source is that they said the subject was prevented. And reassured by the angels. The object of "enough" is

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deleted, and by God, the "ba" is a redundant parsing and a martyr of distinction. Appreciation: May God protect you from a martyr.

Self love

We all love ourselves and our selves, men and women, old and children, pious and wretched... and what human being does not care about his life and defend his existence and being? If it were not for this love, life would not have continued to exist, nor would it have grown and progressed... There is absolutely no difference in self-love between one human being and another human being, but the difference is in the type of this love:

Some of it is based on nature, reason, and conscience. The existence of this refined love is inferred by a person's abstinence from the rights of others, his contentment with the toil of his oath and the sweat of his brow, and his cooperation with everyone who hopes to do good and benefit people in any direction, and even through altruism and sacrifice as well, because whoever gives and sacrifices for the sake of God and the truth has loved himself and worked for it from where he wants or does not want, because God does not waste the reward of the one who does best. Likewise, society glorifies and glorifies those who sacrifice for it.

Among self-love is that which overwhelms the mind, religion, and conscience. This is evidenced by greed and avarice, in which its possessor sees no concern other than his own concern, and no benefit other than his own benefit and the benefit of his relatives. This is of no use to any logic, even sense, observation, and sight, just as God Almighty said: (**They have hearts with which they do not understand**, **and they have eyes with which they do not see**, **and they have ears with which they do not hear**. **They are like cattle**, **nay**, **they are more astray**. **It is**

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they who are heedless.) 178.. Al-A'raf and these people exist in every time and place, and among them are those whom he referred to when he said:

(**And they said**, "**We will not believe in you until you gush forth for us from the earth a spring**."). The affluent polytheists suggested to the Messenger of God that he should open rivers or springs for them, not for us - so that they might increase their gains and profits and control the needy and the oppressed. It was narrated that the tyrants and the affluent of Quraysh said: O Muhammad, the land of Mecca is narrow, so remove its mountains, and open springs for us so that we may benefit from the land. .1

(**Or you will have a garden of palm trees and grapes**, **and rivers will flow through it**. - That is, between them **Explosively**). And if the earth does not provide eyes for us, then it will pour for you - at least - so that you are qualified for high, honorable positions. As for your hand being empty of money, you must listen to the people of money and obey. Thus, financial thinking led them to the conclusion that only money makes its owner qualified to assume leadership and sovereignty. They did not realize that the message of Muhammad (PBUH) is the wealth, life, and greatness of humanity, and that Muhammad is a mercy given to the people of the earth to save them from poverty and ignorance. And injustice and tyranny... How can the slaves of money and the slaves of greed ever realize mercy, truth, and goodness? .2

(**Or will the sky fall on us as you have claimed**, **or will you bring down God and the angels before long?**). They suggested to him that he should blow up the earth as a spring for them or for him, and if this or that is not the case, then let .3

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him bring them torment from heaven or from God, while the angels bear witness to him of prophethood and message... This is also inspired by their thinking that the honorable position is a right for the rich and not the poor, and the evidence for this thinking is that they placed their faith in Muhammad on something they saw as impossible... It is clear that commenting on the impossible means insisting and not giving up on their request to blow up the earth. A fountain, just as if I said: I will not do this until the camel enters the tailor's poison.

(**Or you will have a house of decoration**) Built of gold, or decorated and .4 engraved with it...this is also part of financial thinking (**Or ascend to heaven**) It is also a comment on the impossible, according to their claim, and it means insisting that money is the only justification for assuming the honorable position, as we indicated.

(**We will not believe in your advancement until you send down to us a book that we can read**.). Some recent commentators said, commenting on this, saying: "The infancy of perception and perception appears, as does the stubbornness of these naive proposals." No, this is not childhood, nor is it naivety. Rather, it is inspired by corrupt luxury, unjust privileges, plunder and the worship of money, and nothing is more evident than their proposal and condition for following the Messenger to have a house of gold... their first idol, and their highest ideal. (**Say**, **Glory be to my Lord**, **have I ever been anything but a messenger?**) He follows the orders of the one who sent him, and ends with his prohibition: (**It was not for a Messenger to bring a sign except by God's permission**.) 38 Thunder.

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(**And nothing prevented the people from believing when guidance came to them except that they said**, "**God has sent a human messenger**."). The commentators, including Al-Tabarsi and Al-Razi, viewed this verse as independent from the verses it precedes, and said in their interpretation: The polytheists of Quraysh did not believe in Muhammad (PBUH) because they believed that the Messenger must be of the race of angels, not of the race of humans.. This is a far-fetched interpretation of the verse for the following reasons:

Among them: The polytheists of Quraish believed in the prophethood of Abraham and that they were his descendants. (**The religion of your father Abraham**) 78 Hajj.

"Among them" is that the saying of the polytheists, "We will not believe in you until you explode," etc., indicates that they believed in the message of humanity, but they stipulated that the Prophet must be among the rich: (**And they said**, "**If only this Qur'an had not been revealed to a great man from the two villages**.") 31 Decoration. What they mean by the great man is Al-Walid bin Al-Mughirah, one of the leaders of Mecca, or Urwa bin Masoud, one of the leaders of Taif.

Among them: If the meaning of the verse was what the commentators said, the polytheists would be excused for denying the prophethood of Muhammad (PBUH) because they did what they believed, even though God Almighty described them in more than one verse as revealing other than what they hide: (**Rather**, **what they had hidden before became apparent to them**.) 28 Al-An'am (**They denied it**, **and their souls were certain of it**, **unjustly and arrogantly**.) - 14 ants." We conclude from this that the correct meaning of the interpretation of the verse is that when the polytheists were established as proof of the prophecy of Muhammad (PBUH) and they were unable to refute it, they resorted to misleading and

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camouflaging the ignorant and the simple like the helpless falsifier, and they said in cunning and deception: God will not send to the people a messenger from among humans, but rather from the angels. They said this, knowing that they are liars, and therefore the Almighty said: (**Unless they said**) He did not say anything except that they thought and the like meant that their denial was merely stubbornness and statements without belief.

(**Say**, "**If only there were angels on earth walking in tranquility**." That is, if they were among the inhabitants of the earth, striving therein like humans **We certainly sent down to them from heaven an angel and a messenger**.). His wisdom, Glory be to Him, the Most High, has willed that He send His messengers to His creation from the same gender as those to whom they are sent. If they are human, then their messenger is from them and to them, and if they are angels, then likewise, because the gender tends toward the same gender: (**God has indeed favored the believers when He sent among them a messenger from among themselves**.) 164 Al Imran. And the polytheists know this; But they deceive and deceive. And progress

The equivalent of this verse is in Surat Al-An'am, verse 9, vol. 3, p. 164.

You ask: Gabriel is an angel, and Muhammad is a human being, and yet Gabriel was a messenger from God to Muhammad?

The answer: There is harmony and similarity between the two in that each of them is a messenger from God... and there is no harmony between the king and the nation in any way.

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(**Say**, "**Allah is sufficient as a witness between me and you**. **Indeed**, **He is All–Aware and All–Seeing of His servants**.") God bears witness to Muhammad for the extraordinary customs that he demonstrated through him, and history bears witness to him for the good deeds he bestowed upon humanity, and his message bears witness that he is a mercy to the worlds.. There is no aspect of Muhammad's biography that is sufficient proof of his sincerity and greatness.

And who does Allah guide? Verse 97–100:

(**And whoever God guides is the rightly guided**, **and whoever He leads astray – you will not find for them guardians besides Him**. **And We will raise them on the Day of Resurrection blind on their faces**. **And dumb and desolate**, **their abode is Hell**. **Whenever it subsides**, **We increase them in Hell**. (97) **That is their recompense because they disbelieved in Our signs and said**, "**If we are bones and ashes**," **Shall we certainly raise up a new creation?** (98) **Have they not seen that God**, **who created the heavens and the earth**, **is able to create the like of them**, **and has set for them a term beyond doubt? In it**, **the wrongdoers refused**, **except ungrateful**. (99) **Say**, "**If you had possession of the treasures of my Lord's mercy**, **then you would have withheld for fear of spending**, **and man is stingy**." (**100**))

the language :

Silence fading. And the narrow limit.

Parsing:

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Who guides and who leads astray (from) is a conditional noun whose pronunciation is specific and its meaning is general, and the pronoun in "he guides and who leads astray" refers to "whom" according to the word, and the pronoun "lahm and we will gather them" refers to it according to the meaning. The first has an effect that guides, and the second has an effect that misleads. And now I'm blind. He who created the heavens is an attribute of God. And he is able to tell. And you are a deleted subject that is interpreted by the existing verb, and the original is if you possess, so possess is deleted and the pronoun, which is the waw, is separated and becomes you. This is what some commentators said, and it is not good because the meaning is like this if you possess. It is most likely that (you) was a noun, it would have been, then it was deleted and the pronoun separated, and the estimate is if you had. If it is a letter, there is an answer and a reward. The verb "Isaktum" is deleted, i.e. "I held the money." And fearing an effect for his sake.

Meaning:

(**And whoever God guides is the rightly guided**, **and whoever He leads astray**, **you will not find for them guardians besides Him**.). This is a definition of the righteously guided person as being someone who is like that in the sight of God, not someone about whom people say: He is one of the people of guidance and righteousness, and so is the misguided. And in the hadith: The apparent is for the people, and the hidden is for God, and in Nahj al-Balagha: "Wealth and poverty are after being presented to God." The people of misguidance and corruption have no helper or intercessor with God. Its counterpart was presented in verse 178 of Al-A'raf, vol. 3, p. 423. As for the punishment The misguided, the Almighty referred to him by saying: (**And We will gather them on the Day of Resurrection on their faces blind**, **mute**, **and deaf**. **Their abode is Hell**. **Whenever it subsides**, **We**

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will increase their burning.). This is a metaphor for the painful punishment and its severity for the one who denies judgment and punishment, until he knows what he denied: (**Taste the torment of the Fire in which you were**

You are lying) - 20 prostrations (**That is their recompense because they disbelieved in Our verses**.) Despite its clarity about the occurrence of the Resurrection, they denied and denied it for no other reason than mere exclusion:

(**And they said**: **When we are bones and remains**, **will we certainly be resurrected as a new creation?**). It is presented in a single letter with an explanation in verse 49 of this Surah.

(**Have they not seen that God**, **who created the heavens and the earth**, **is able to create the like of them**, **and has set for them a term of which there is no doubt**, **but the wrongdoers refuse**, **except the unbelievers**.). What is meant by term here is the term of resurrection and publication, and that it is inevitably coming, and they denied it, while they see the creation of the heavens and the earth, and they acknowledge that God is the one who created them, created them, and perfected them with His power, but they said: He will not repeat them after annihilation because that is difficult and difficult.. God said to them: Whoever is able to create something from nothing is more capable of gathering its parts after they are dispersed.. This meaning is presented in many verses, see the paragraph: Materialists and life after death, c. 4 p. 379.

And come with me so that we can read this rousing protest and the overwhelming obligation of the deniers of the Resurrection in the most wonderful style... Then say: Woe to the deniers!

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(**They said**: **When we die and become dust and bones**, **will we be resurrected? We and our fathers were promised this before**. **These are nothing but legends of the ancients**.).

(**Say**, "**Whose is the earth and whoever is in it**, **if you only know?**").

(**They will say to God**)

Say, "**Don't you remember?**")

Say, "**Who is the Lord of the seven heavens and the Lord of the Great Throne?**").

(**They will say to God**).

(**So say**: **Will you not be righteous?**).

(**Say**, "**In whose hand is the kingdom of everything**." **And He is generous**, **and He is not rewarded**, **if you only knew**.).

(**They will say to God**).

(**Say**: **How can you be bewitched?**) That is, you are deceiving. - The Believers 82-89.

This is an eyewitness that the Islamic doctrine is based on knowledge, freedom of mind and opinion... See Part 3, p. 161, paragraph: There is no dictatorship on earth or in heaven.

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(**Say**, "**If you possessed the treasures of my Lord's mercy**, **then you would hold back for fear of spending**."). God's mercy, insofar as it is, encompasses awareness, health, wealth, and all blessings, but what is meant here is money in particular, based on the evidence of the Almighty's saying, (**You would have held back for fear of spending**) That is, running out...and this verse has 90, which is (**And they said**, "**We will not believe in you until you gush forth for us from the earth a spring**."). An explanation of the connection is that God Almighty commanded His Prophet to say to the professionals: You asked for God to increase your wealth and wealth by causing the earth to burst into rivers and springs, and He knows that if you possessed the inexhaustible treasures of the heavens and the earth, you would continue to be stingy and frugal for fear of running out... This confirms what we said that the affluent do not think except through money. (**And the man was stingy**) From reduction and narrowing. When interpreting verse 9 of Hud, vol. 4, p. 213, we said: The Qur'an does not intend, with such a description, to define the reality of man and his nature, which includes all individuals. Rather, this description mentions an explanation for man's behavior in some of his situations. So check.

We gave Moses nine verses 101–104:

(**And We gave Moses nine clear signs**. **He asked the Children of Israel when he came to them**, **and Pharaoh said to him**, "**Indeed**, **I think that you**, **O Moses**, **have been bewitched**." (**101**) **He said**, "**You have known what These have been sent down by none other than the Lord of the heavens and the earth**, **who are discerners**. **And indeed**, **I think that you**, **O Pharaoh**, **are devastated**. (**102**) **So he wanted to expel them from the earth**. **So We drowned him and all those with him** (**103**) **And We said after him to the**

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Children of Israel, "**Inhabit the land**, **and when the promise of the Hereafter comes**, **We will bring you in multitudes**" (**104**))

the language :

Enchanted is an active participle in verbal form and a passive participle in meaning, i.e. a sorcerer. It is permissible for the noun to be an active participle in verbal form and meaning, i.e. I was given the knowledge of magic. And they were destroyed. Insights are signs that people can see. What is meant is to provoke them from the land and expel them from it. And We brought you together, that is, a gathering of various mixtures, or wrapped together, just as tree branches are wrapped and joined together.

Parsing:

When it came to them (when) is an adverb meaning when related to "we came." These are a reference to the nine verses, i.e. these verses. And some insights into the situation of these people. The infinitive of "to provoke them" is the object of "he wanted". And all of them, and all the same.

Meaning

(**And We gave Moses nine clear signs**). The discussion was presented in many verses about Moses (peace be upon him) and his people and his miracles, and about Pharaoh and his rule and tyranny. The occasion here may be in referring to the miracles of Moses. When God Almighty mentioned the proposals of the polytheists to Muhammad (peace be upon him), he followed by referring to what Pharaoh suggested to Moses, and that her coming was a calamity for him. The same thing

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would have happened if God had responded to the polytheists' proposals to the Messenger of God (peace be upon him), because they would disbelieve in them if they came to them. Just as Pharaoh disbelieved, and they will be destroyed as he was destroyed.. So not responding - then - is better for them and more correct, and God knows best what is correcting His servants and what is corrupting them.

Moses (may God bless him and grant him peace) had many signs and miracles, some of which were to facilitate his message, such as untying the knot from his tongue, and some to provide blessings and favor over the Children of Israel, such as bringing water out of a stone, and sending down manna and quails, or to frighten them like the shadows of a mountain, and some to be considered

Pharaoh and his people and they believe, or a punishment for their stubbornness and arrogance, which are the nine verses referred to in the verse, and are shown by the overturning of the stick alive, and the white hand, then drowning the unbelievers in the sea. As for the remaining six, it refers to five of them, this verse: (**So We sent upon them the flood**, **and the locusts**, **and lice**, **and frogs**, **and blood**) - 133 Al-A'raf, vol. 3, p. 185. The sixth is the suppression of funds: (**Our Lord**, **wipe out their wealth**) To his saying (**He said**, "**Your prayer has been answered**.") - 88 Yunus, vol. 4, p. 186.

(**So ask the children of Israel**) The speech is from Muhammad (PBUH), and what is meant by the Children of Israel is those of them who believed in him, such as Abdullah bin Salam and his companions. The purpose of the question and answer is for Jews and non-Jews to demonstrate the sincerity of the Noble Messenger in everything he brought from God. (**When he came to them**) The pronoun in came

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refers to Moses, and the pronoun (they) refers to the children of Israel because God sent Moses (peace be upon him) for matters, including to free the children of Israel from the oppression of Pharaoh, who was subjecting them to terrible torment.. Moses asked Pharaoh to believe in God, and to send the children of Israel with him. (**Then Pharaoh said to him**, "**O Moses**, **I think you are bewitched**.") That is, a magician, as evidenced by verse 109 of Al-A'raf: (**The leaders of Pharaoh's people said**, "**This is a knowledgeable magician**."). They said this after they saw the stick turn into a visible snake, and the brown hand turn into white without any harm.

(**He said**, "**You know that none has sent down to these except the Lord of the heavens and the earth as seers**, **and indeed**, **I think that you**, **O Pharaoh**, **will be destroyed**."). These are a reference to the nine verses, and the meaning of "insights" is evidence that makes you gain insight and you know of my truth and prophecy. When Pharaoh said to Moses: I think you are a magician, Moses replied, "You know with certainty the authenticity of the verses and miracles that you have brought, and they are clear signs from God, and clear proofs that make you and all people realize that I am a messenger from God, but you are stubborn and arrogant out of greed for your throne and your position.. and if you think I am... A magician, O Pharaoh, for I think you will perish as a result of your denial of the clear truth, and whoever lives will see... And everyone who is stubborn to the truth and finds it difficult to be told about it is from Pharaoh's party and his religion.

(**So he wanted to provoke them from the land**.). The hidden pronoun in "wanted" refers to Pharaoh, and the plural pronoun in "to provoke them" refers to Moses and his people. The meaning is that Pharaoh wanted to rid the land of Egypt

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of the Children of Israel through killing, captivity, and displacement, so a circle revolved around him.

Badness also revolves around every tyrant (**So we drowned him and all those with him**). God drowned them after he excused them with clear arguments and apparent evidence, but they refused to continue in disbelief and tyranny.

(**And we said after him** That is, after Pharaoh **For the children of Israel**, **inhabit the land**.). The land expanded for the children of Israel after it had expanded for them, except through the destruction of Pharaoh. And God gave them the choice to reside wherever they wanted on the land. They were supposed to thank God for this blessing. But they were tyrannical and transgressed, so they worshiped the calf instead of God, and they said: God's hand is tied, and He is the poor, and they are the rich. They killed the prophets, ate unlawful acts and usury, and distorted them. The Torah, and they tried to kill Jesus Christ (peace be upon him), and they accused his mother of immorality... and other corruptions that God recorded in the Torah, the Gospel, and the Qur'an, and that people recorded in the books of ancient and modern history... Zionism is sufficient witness to the reality of this oppressive group; It is evil and a disaster for all humanity.

(**So when the promise of the Hereafter comes**, **We will bring you in a group**.). The speech is for the Children of Israel, and the Hereafter is the Day of Resurrection, and for a group of different groups, and the intention is a warning and a threat about what will happen from the Children of Israel in terms of stirring up strife and corruption in the land.. This is what is apparent from the wording of the verse. If it were permissible to interpret the Qur'an by opinion, we would say: The

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word "lviv" refers in the verse to the gathering of the Jews and Zionists in the land of Palestine from here and there, and that God Almighty will give power over them to those of great might who will disgrace their faces, and it was a promise to be fulfilled.. And what we said when interpreting verse 4 and what follows it in this surah is true, so see.

And in truth We revealed verses 105–111:

(And with the truth We sent it down, and with the truth it was sent down, and We have not sent you except as a bringer of good news and a warner (105) and a Qur'an which We have separated so that you may recite it to the people over a period of time and We have sent it down. (106) Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it, when it is recited to them, fall down to their chins in prostration (107) and say Glory be to our Lord if it is a promise

Our Lord, will be effective (108) And they bow down to their chins, weeping, and He increases their humility (109) Say, "Call upon God" or "Call upon the Most Gracious." Whichever you call upon, to Him belong the names. the best, and do not say your prayers loudly, and do not be silent in them, and seek a way between that. (110) And say, "Praise be to God who has not taken a son and has not had a partner in The kingdom, and he had no guardian, was submissive and exalted in greatness (111))

the language :

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We separated it, that is, what We revealed all at once, rather verse by verse and surah by surah, and this is indicated by the Almighty's saying: (**To recite it to the people over time**) That is, slow down and be patient. And they fall down, and chins are the plural of chin.

Parsing:

Our Qur'an is the object of a deleted verb, i.e. We divided it, we Qur'an, we divided it. Accordingly, the sentence "Farqana" is interpreted and has no syntactic role. And to stay connected to the deleted adverb, that is, to read it to people slowly, little by little. The Lām in means "on". They prostrated, a noun in the adverb, prostrating. Even if (that) is lenient, its name is the relative pronoun, which is deleted, meaning that. And days are composed of two words, the first of which is i.e., which is the object of supplication, and supplication is a jussive word with it, and (ma) is the additional noun in parsing.

Meaning:

(**And in truth We sent it down**, **and in truth it was revealed**). Commentators have opinions explaining the difference between these two

The two sentences, the most likely of which are what Al-Tabarsi and Al-Razi said, and it can be summarized - with some behavior for the purpose of clarification - that what is meant by his saying: (**And in truth We sent it down**) The Qur'an contains the truth, and what is meant by (**And in truth it came down**) God wanted the people to believe and act upon the revelation of the Qur'an, and this happened and

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took place, as the Muslims believed in it and the sincere ones among them acted upon it.

We are with Al-Razi and Al-Tabarsi in interpreting the first sentence. As for the second sentence, what we see in its interpretation is that everything that people were upon before the revelation of the Qur'an, and what they will be upon after its revelation, the Qur'an approves of it if it is true, good, and righteous. In other words: God Almighty, after He said in the first sentence: The Qur'an was revealed with truth, goodness, and righteousness, said in the second sentence: The Qur'an also approves everything that is true, good, and righteous of whatever it may be and that precedes or comes after the revelation of the Qur'an. In this sense, God Almighty says: (**As for what benefits people**, **it remains on earth**.) - 17 Thunder. And he said: (**God desires ease for you and does not desire hardship for you**.) - 185 Al-Baqarah. Imam Jaafar al-Sadiq (peace be upon him) said: Everything that is good for people in one way or another is permissible.

(**And We have not sent you except as a bringer of good news and a warner**.). It gives good tidings of Paradise to whoever obeys, and warns of Hell to whoever disobeys, and whoever wishes after that may believe, and whoever wishes may disbelieve: (**Indeed, your Lord knows best who strays from His path**, **and He knows best those who are guided**.) 117 Al-An'am.

Was the Qur'an revealed as stars?

(**And a Qur'an which We have divided into parts so that you may recite it to the people over a period of time**, **and We have sent it down as a final revelation**.) The Qur'an was not revealed to Muhammad (PBUH) in one sentence, but rather it was revealed in stars, sometimes continuing, and sometimes slowing

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down, according to the interests and facts that occur time after time. As for the Almighty's saying: (**Indeed**, **We sent it down on the Night of Decree**) What it means is that the beginning of the descent occurred on this night, and then it continued until the death of the Greatest Messenger (PBUH)... and there were twenty-three years between the beginning of his descent and the end of it, and God Almighty explained the purpose of that by saying: (**To recite it to the people over time**)

That is, at one time, verse by verse, to make it easier to understand and memorize. This verse is clear evidence of the error of those who said: The Qur'an was revealed to Muhammad in one sentence, and it was conveyed to him in parts. God Almighty responded to those who said this by saying: (**And those who disbelieve say**, "**If only the Qur'an had not been sent down to him in one sentence**, **that is the case that We might thereby strengthen your heart**.") - 32 Al-Furqan, that is, to strengthen your heart to comprehend the meanings of the Qur'an and its secrets.. This is in addition to many verses that told the story of renewed events or explained their rulings, such as the story of Badr, Uhud, Al-Ahzab, and Hunayn, and the story of the Christians of Najran, and the Jews of Medina, and like the incident of the Prophet's wives, and the woman who argued with him about her husband, and so on.

Sheikh Al-Mufid said: The Qur'an was revealed based on the causes that occurred one after the other, and this is indicated by the apparent meaning of the Qur'an, the frequency of reports, and the consensus of scholars.

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(**And We revealed it as a final revelation**). In language books, it is revealed slowly, and therefore this sentence is an explanation and clarification of what came before it.

(**Say**, "**Believe in it or do not believe**." **Indeed**, **those who were given knowledge before it**, **when it is recited to them**, **bow down to the chins in prostration and say**, "**Glory be to our Lord**, **if it is a promise**." **Our Lord is in effect**, **and they bow to their chins**, **weeping**, **and He increases their humility**.). The pronoun in "it" is for the Qur'an, and the address in "believe or do not believe" is for the polytheists who said to Muhammad (PBUH): We will not believe in you until you explode, etc. Read verse 90 and what follows from this Surah, and the pronoun before it is for the Qur'an, and they prostrate to the chins, meaning they prostrate on their faces, and prostration was mentioned twice because the first was a glorification of God, and the second was for the influence of the Qur'an on their souls, as for those who were given knowledge before. What is meant by the Qur'an is those who are fair among the People of the Book who believed in Muhammad (PBUH), and those with a pure nature than others, such as the Hanafi Muslims, some of whom we will refer to in the following paragraph:

The club

Al-Hanafi is the plural of the Hanif, which is the one who abandons falsehood and follows the truth, and the Hanifi

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The straight path, and in pre-Islamic times there were individuals who rebelled against their era and environment, and they realized with their pure nature that this universe has one Almighty Creator, and that after death there is resurrection and

reckoning, reward and punishment, and that worshiping idols is ignorance and misguidance, and from the poetry of some of them, as in the third part of songs, and the first is from the biography of Ibn Hisham, edition of the year 1936.

I am condemned if things are divided	One arrab or a thousand arba?
May the Forgiving Lord forgive my sins	But I worship the Most Gracious, my Lord
And for the infidels there is a protector of Seir	You will see that the righteous have a paradise in their home

Ibn Hisham said in the first part of the biography of the Prophet: The Quraysh gathered for their festival at an idol that they were venerating, and four of them separated, and they were Waraqah bin Nawfal, Abdullah bin Jahsh, Othman bin Al-Huwayrith, and Zaid bin Amr, and some of them said to each other: By God, what are your people upon? They have erred in the religion of their father Abraham? What is a stone that we can touch upon that neither hears nor sees, nor does it harm or benefit?

As for Zaid bin Amr, he did not convert to Judaism or Christianity. He left the religion of his people, abstaining from idols, carcasses, blood, and the sacrifices that are slaughtered on idols. He forbade killing a female infant, and he used to say to her father: Do not kill her, I will suffice for her provisions. He used to openly declare to

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his people the shame of what they were upon, and say: I worship the Lord of Abraham. O my people, not one of you has become a religion. Ibrahim is different from me.. Oh God, if I knew which face is most beloved to You, I would worship You with it, but I do not know him. Then he prostrates at his ease.

Zaid went on to ridicule the Quraysh and what they worshiped, and when they became certain of his danger, they asked his uncle Al-Khattab, Abu Umar ibn Al-Khattab, to stop him and deter him, so he did, but Zaid continued his call, so his uncle harmed him and lured him to the fools and youth of the Quraysh, including his son Omar, and he said to them: Expel him, and do not let him enter Mecca, so he left it wandering in the land seeking the religion of Abraham (peace be upon him). He continued to be a vagabond, moving from one country to another, until a group of Lakhm intercepted him and killed him. The Quraysh rejoiced in his killing, but his friend Waraqah Ibn Nawfal shed tears for him and eulogized him with verses, including:

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I avoided a hot furnace of fire	Rishdat and Anam Ibn Amr, but
And you left the idols of tyrants as they are	In your religion there is usury, there is no other like it

Even if there were seventy valleys under the earth

A person may realize the mercy of his Lord

Zaid was killed before the Messenger of God (may God bless him and grant him peace) was sent, but his son believed in the Greatest Messenger (may God bless him and grant him peace), and he and his cousin Omar bin Al-Khattab, who had previously harmed his uncle, asked the Messenger of God: Should I ask forgiveness for Zaid? He said: Yes, he will send one nation.

As for Abdullah bin Jahsh, he remained until the mission of the Messenger (may God bless him and grant him peace). He converted to Islam and migrated with his wife, Umm Habibah bint Abi Sufyan, to Abyssinia, where he died after converting to Christianity. After him, the Prophet (may God bless him and grant him peace) married Umm Habibah.

As for Othman bin Al-Huwayrith, he came to Caesar, the king of the Romans, and became a Christian. He was called Al-Batriq, and he died in the Levant. Call him one of the Ghassanid kings, and there will be no success from him.

As for Waraqah, he lived in Mecca like a monk, forbidding his people from worshiping idols. He was the cousin of Khadija, the wife of the Prophet (PBUH), and when the revelation came to her husband, she took him to her cousin Waraqa, and he said to him: O son of my brother, what do you see? When the Messenger of God told him, Waraqah said to him: This is the law that was revealed to Moses. I wish I were young - I wish I were alive when your people expel you. The Messenger (PBUH) said: Or are my directors? He said: Yes, no man has ever

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brought anything like what you have brought except return, and if your day reaches me, I will give you a decisive victory.

Waraqah spoke with the inspiration of his pure nature, the nature of God that He created people with... And every human being who returns to this nature of his believes in Muhammad (PBUH) and supports him with a strong victory, as (**Do not alter God's creation**, **that is the valuable religion**, **but most people do not know**) - 30 The Romans because desires seal their nature and deviate them from their right path.

(**Say**, "**Call on God**" **or** "**Call on the Most Gracious**," **whichever you call upon**, **to Him belong the best names**.). The polytheists had various idols, which they called with names for which God had not revealed any authority, and the word Most Gracious was not one of these names. Therefore, when the greatest Messenger (may God bless him and grant him peace) called them to worship the Most Merciful, they said: What is the Most Merciful? (**And when it is said to them**, "**Prostrate to the Most Merciful**," **they say**, "**What is the Most Merciful?**"

60 Al-Furqan. That is, what is this description that has no effect on our gods? And the Almighty said: (**Call on God or call on the Most Gracious**) It is a suitable answer to their denunciation, because its meaning is that names and words are merely a means of expression, and the lesson is in what is called, so call upon God by whatever names you wish, for they are all good, because they express the best meanings, and they are on the same level of goodness. (**To Allah belong the most beautiful names**, **so call upon Him by them**) - 180 Al-A'raf, and we talked

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about this in detail when interpreting this verse, in the paragraph "Are the names of God tawqif or standard," vol. 3, p. 425?

(**Do not recite your prayer loudly**, **nor perform it quietly**, **but seek a way in between**.). Do not pray out loud, that is, by reciting in your prayers. Loudness means raising your voice, and silentness is silent. On the authority of Imam Jaafar al-Sadiq (peace be upon him), he said in the interpretation of the verse: Reciting it loudly is raising your voice, and silently so long as your ears do not hear, and recite a recitation between them.

(**And say**, "**Praise be to God who has not taken a son**, **nor has he a partner in the kingdom**, **nor has he had a guardian**.") We praise God for His great benevolence, and highlight His proof, and we distance Him from the child because He is in need of everything, and because the child resembles His father and inherits from Him, and there is no resemblance to God or an heir, and We distance Him from a partner because He is evidence of inability: (**And God would not make anything in the heavens or in the earth impossible for Him**. **Indeed**, **He is All-Knowing**, **All-Powerful**.) 44 Fatir. And every strong person is weak to him, and everyone who is dear to him is humiliated. Therefore, God is greater in status and higher in status than can be described by describers of His greatness, and those who are thankful perform His rights.

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Surah Al-Kahf

Meccan, except for one verse, as in Majma' al-Bayan, and the number of verses is 111

In the name of God, the most gracious, the most merciful

He revealed the Book to His servant, verses 1–8:

(Praise be to God who sent down to His servant the Book and did not make any crookedness in it (1) that He might warn of severe punishment from Himself and give good tidings to the believers. Those who do righteous deeds that they will have a good reward (2) They will remain therein forever (3) And He warns those who say, "God has taken a son" (4) They have no knowledge of it or To their fathers, no word comes out of their mouths. They speak nothing but a lie. (5) Perhaps you will disgrace yourself in their tracks if they do not believe in this hadith. (6) Indeed, We have made what is on the earth an adornment for it, that We may test them as to which of them is best in deed (7) And indeed, We will make what is upon it a barren level ground (8))

the language :

The crookedness of opening the eye is specific to objects, and by breaking it with meanings, it says: There is crookedness in his leg.

By opening, and in his opinion, it is crooked by breaking. And moderate straight values. And the misfortune here is torment. It is from Him, from Him, and the conscience returns to Him, the Almighty. He wet himself, exhausting him and almost destroying him from grief and anger. On their tracks, that is, after them. The upper part here is dirt. And the land that has no plants.

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Parsing:

Praise is a subject and a predicate, and the sentence is the object of a deleted verb, i.e. say, "Praise be to God." Qayyim is the object of an omitted verb, meaning, rather, He made it straight, or He made it straight from the Book, meaning He sent down to His servant the Book straight and did not make it crooked. The accusative case of lan is implied after the lam, and the infinitive in the genitive case of the lam is related to values or what was revealed. And they remain in the state of pronoun (theirs). And never is an adverb in the accusative case of staying. And whoever knows (from) an additional parsing and knows a delayed subject, and they have knowledge of it. The deleted subject "grow up" indicates it (**They said**, "**God has given birth to a son**.") Or a word, and appreciation enlarges the article word by word or enlarges the word by word. Lying is an adjective for a deleted absolute object, meaning a false statement. And sorry is an object for his sake, for his sake. Which one is a beginner? The best news, and they worked with distinction.

Meaning

(**Praise be to God who sent down to His servant** - Muhammad - **the Book**, **and did not make any crookedness in it**. Yes, he made it straight **To warn of severe punishment from Himself and to give good news to the believers who do righteous deeds that they will have a good reward and they will abide therein forever**.) That is, they will live forever in that reward, which is Paradise, and they will not move from it under any circumstances.

Glory be to Him, mentioned the Qur'an in many of its verses, and described it as truth, guidance, and light, and here He described it as upright and without distortion, and that He gives good tidings to the righteous and reformers of eternal

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reward and bliss, and warns the corrupt and corrupt of eternal torment and hell. The purpose of this is for God, Glory be to Him, to make clear that He sent down the Qur'an so that we may follow His approach, not so that we may memorize His verses and words.

We can only recite and interpret it well, as is our business. The greatest Messenger (may God bless him and grant him peace) said, and we are concerned with what he said: "There will come upon the people a time when nothing will remain of faith except its outline, and nothing of the Qur'an except its lesson." I swear that I did not read this threat and threat from the Prophet of Mercy except that my body shivered... And what threat and threat is greater than that we are the ones meant by this description? ..There is nothing in us of faith except the name, of Islam except the drawing, and of the Qur'an except the lesson. Some people have criticized the Qur'an, and they disbelieved in it from the beginning, and we believed in it, but we openly dissented from its rulings and teachings day and night.. The difference between us and those who criticize and deny it is exactly like the difference between someone who says: I do not see this as the truth, and if I knew it to be a truth I would act upon it, and someone who says: As for me, I believe it is the truth about which there is no doubt, and yet I do not adhere to it nor respect it.

(**And He warns those who say**, "**God has taken a son**," **of whom they have no knowledge**, **nor do their fathers**.). He warns those who are compassionate to warn with severe punishment. The first warning is general for everyone who disobeys and deserves punishment, and the second warning is specific to those who attribute a child to God Almighty. The specific is often combined with the general to point out that the individual who is compassionate is better than the rest of the

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individuals, like the angels and Gabriel, or uglier like the disobedient and those who say that God has a son... because this saying is the ugliest type of disobedience. Al-Razi said: Those who said this are three groups: "The first is the Arab infidels who said: Angels are daughters of God." The second is the Christians who said Christ is the son of God. The third is the Jews who said: Al-Uzair is the son of God. What is meant by his saying: They have no knowledge of it is that they do not rely on evidence in this statement, but rather the evidence is based on the opposite. As for his saying: Nor to their fathers, it is an exaggeration in slander, just as you say: An ignorant son of an ignorant person, and cursed is the son of a cursed person.

(**A word that comes out of their mouths is too big for them to say anything but a lie**.). There is nothing greater than lying, the greatest of which is lying about God and attributing permission and prohibition to Him without evidence, and the greatest lie against Him is attributing a child to Him.

(**Perhaps you will shame yourself on their heels if they do not believe in this hadith out of regret**.). On their traces, that is, on their distance and turning away, and what is meant by hadith here is the Qur'an by agreement, and describing the Qur'an with hadith is evidence of the corruption of the statement of those who said: The Qur'an is ancient... and what

There is no doubt that the Prophet (PBUH) wants goodness and guidance for every human being without exception, just as you want it for your child, and I want it for my son.. The Prophet was in pain and sad if he took the path of destruction and misguidance, just as a father feels pain over the death of his child. In this verse, God Almighty blamed his honorable Prophet for his find and fatal grief because of the

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symptoms of those who turned away from guidance and following the truth, and He said to him: No. You grieve for them.. Indeed, their return is upon us, and then upon us is their reckoning.

(**Indeed**, **We have made what is on the earth an adornment for it**, **that We may test them as to which of them is best in deed**.). Adornments include prestige, money, and children, and everything that people strive for and strive for.. These temptations are the touchstone that distinguishes the evil from the good. Whoever is content with his share of it, and lives with the hard work he finds, is good and generous. And whoever tries to monopolize everything for himself, and live at the expense of others in every way, even by provoking wars and strife, is a transgressor and sinner. The meaning of God testing people with the adornments of the earth is that it becomes apparent. Because of it, their deeds and deeds come into being, for which they deserve reward and punishment. We talked about this in detail when interpreting verse 94 of Al-Ma'idah, section on the meaning of testing from God, vol. 3, p. 126.

(**And indeed**, **We will make what is upon it a barren level ground**.). The pronoun on it refers to the earth, and the earth is the dirt, and the earth is the land that does not grow anything, and the meaning is everyone who is on it, and the happy one is the one who obeys God, and the wretched is the one who is deceived by his desires.

Companions of the Cave and Ar-Raqim, **verses 9-12**:

(**Or did you think that the Companions of the Cave and Ar-Raqim were among Our wondrous signs?** (9) **When the young men took refuge in the Cave and said**, "**Our Lord**, **give us mercy from Yourself**." **And prepare for us**

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guidance in our affairs. (10) **So We struck them on their ears in the cave for a number of years**. (11) **Then We resurrected them to find out which of the two parties had better account of how long they remained**. **Amad** (12))

the language :

A cave dug in the mountain is called a cave if it is large, otherwise it is called a cave and a cave. Al-Raqim means numbered, from number, and one of its meanings is writing. God Almighty said: (**A numbered book**) - 9 Al-Muttafifeen, meaning written, and what is meant by Al-Raqim here is the tablet on which the names of the Companions of the Cave were written. Youth is the plural of youth from fatwa and youth. We struck their ears, that is, we put them to sleep in a deep sleep without sounds alerting them.

Parsing:

Or did you think (um) this is interrupted, that is, rather, you thought. And years of circumstance and the worker in it beat us. A number is an adjective for years, meaning they are numbered or have a number. It was said: source, meaning you count it as a number. Which of the two parties is a subject, a predicate has been counted, and a term is an object to be counted, such as the days have been counted and the months have been counted, and it is not correct to make it a distinction because the distinction in its proverb means the best in face, and the most wealth, i.e. his face is beautiful and his wealth is abundant, and the term does not count itself.

Meaning:

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We explain the apparent meaning of the verses related to the Companions of the Cave, in light of what they indicate by explicit connotation, or by connotation of necessity and the nature of the situation. (1) We exclude other sources or legends, as we have mentioned more than once that historical incidents and their like are only proven by the text of the Qur'an or by a mutawatir hadith, and that individual reports are nothing, even if their chains of transmission are authentic, except in Sharia rulings.

(**Or did you think that the Companions of the Cave and Ar-Raqim were wondrous among Our signs?**). The cave

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(1). The explicit meaning is like "Ask the people of the village," and the implied meaning is like "Ask the village." The speech is not valid except at the discretion of the village people.

The large cave, and Al-Raqim, the tablet on which the names of the people of the cave were numbered, and the funny saying of those who said: Al-Raqim is the name of their dog... and what is known to the narrators is that his name is Qamatir... Whatever it is, the story of the Companions of the Cave came in ancient books, and those who read or heard it marveled: How did they remain asleep for so many years, and remain alive without food! And God Almighty said in this verse to everyone who wondered and was astonished: Do not be astonished at that, for all of God's signs are a wonder that baffles the minds. Indeed, the One who created the Companions of the Cave and the universe with nothing in it would have thought it

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easy for Him to keep young people in sleep for a long time, then resurrect them as they were, but most people do not know.

(**When the young men took refuge in the cave and said**, "**Our Lord**, **bestow upon us mercy from You and provide us with guidance in our matter**."). In this verse and the next two verses, God Almighty refers to the story of the People of the Cave in general, then proceeds in detail. This verse says: There were young men in the past who left everything in this life and took refuge in the cave, and they asked God to have mercy on them and manage their affairs while they were in the cave.

God Almighty did not indicate in this verse the reason that prompted them to leave everything, take refuge in the cave, and ask God to manage their affairs... What we understand from the nature of the situation, and what the following verses indicate is that these young people were guided by their sound nature to the fact that their society was misguided in worshiping idols, and that they refused to worship what their fathers worshiped, so the affluent people tried - as it is. Their plan was to kill the youth or seduce them from their religion, and when all paths were blocked for the youth, and they did not find any way except to seek refuge in the cave, they took refuge in it, and said to God: We have been harmed by you until the matter has reached what you see, and we are in dire need of your help and mercy, so from you we seek mercy, and from you we seek help.

(**So We struck their ears in the cave for a number of years**.) We made them sleep without anything waking them up. They remained like this for a few years, and the number of these years is discussed in verse 25 (**Then We sent them**) We woke them up from their sleep (**So that we may know which of the two parties was more accurate**, **as long as they remained**). People knew the story of the People of the Cave, while they were still immersed in their slumber, and news of them was

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circulated through generations, and they differed in the length of time they stayed, some few and many, so God woke up the People of the Cave so that both groups would know that the People of the Cave had stayed in their sleep for a not-so-short period.

They believe, or increase their faith, in God's ability to revive the dead, and the Almighty says: (**Let us know**) It means to show our knowledge to people as long as the People of the Cave remained. His counterpart presented an interpretation of verse 140 of Al Imran, vol. 2, p. 162.

You ask: How did people know how long they stayed, when it is assumed that they were sleeping and when they woke up they wondered and some of them said to each other, "We stayed for a day or part of a day?"

The answer: People knew the length of their stay from the dirhams they had with them. One of them took it to the city to buy food, and when the people of the city saw it, it became clear that it was from the era of one of the previous kings, and the explanation comes in verse 19.

He informed them of the truth, verse 13–18:

(**We narrate to you their report with the truth. Indeed, they were young men who believed in their Lord, and We increased them in guidance**. (13) **And We strengthened their hearts when they rose and said, "Our Lord." Lord of the heavens and the earth – we will never call upon any god other than Him. Indeed, we said, "When we are being arrogant."** (14) **These our people have taken gods besides Him. If only they would not come against**

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them. With clear authority, who is more unjust than he who invents a lie against God? (15) And when you separated from them and that they worship none but God, then take refuge in the cave. He will reveal to you. Your Lord is of His mercy, and He prepares for you relief in your affairs. (16) And you will see the sun, when it rises, turning toward the right from their cave, and when it sets (17) The heart of the north lends to them while they are in a gap therein. That is among the signs of God. Whoever God guides is the rightly guided, and whoever He leads astray, you will never find for him a guardian or guide. (17) And you would think that they were awake while they were asleep, and We would turn them over to the right and to the left, while their dog was lying down.

If you had looked at them, you would have turned away from them and would have been filled with terror from them (18))

the language

The news is great news. We strengthened their hearts and strengthened their resolve. Exceeding the limit. The clear authority is the apparent proof. Retirement means stepping down, and isolation is the same. What is meant by facility here is everything that benefits it, taken from gentleness and kindness.. and tazawar tamil. And lend them their transgression. And the widening gap of land. Wake up is the plural of wake up. Al-Raqwad is the plural of raqid. One of the meanings of wasid is the threshold of the house and its courtyard, and both meanings are permissible here.

The parsing

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It is an adverb meaning time, and it is replaced by the accusative by linking us. If it is a letter, there is an answer and a reward. "Washta" is an adjective for a deleted absolute object, i.e. an "excessive" statement. These are a subject, and our people are a conjunction, a statement, and a sentence that they took as a predicate. Even if it is a request tool meaning hello. "Lie" is an absolute noun, "to slander," because lying and slander have the same meaning. And when you separated from them (when) is related to the deleted word, meaning, and some of them said to one another, "When you separated from them." "And what they worship" is a conjunction of the verb "you have withdrawn from them," that is, "you have withdrawn from what they worship." Otherwise, God (except) means something other than God. If there was in them anything but God, they would have been corrupted. It and what comes after it are in the status of one word, and the noun that follows it is parsed according to the previous factor, and therefore the word majesty is put in the accusative case in His saying: And they worship none but God. It was said: Here (no) is an exception tool, and the word majesty after it is in the accusative case as an exception, connected if the people worship another god with God, and separate if they worship idols only. And you visit its origin, you visit. And the right and the left are two adverbs because the meaning of the right is the direction of the left.

His arms are a simple object, and the active participle here is used even though it is the past tense because it is a story of a situation. And fleeing is an absolute object, because "he saved" has one meaning. Horror is a distinction according to Al-Tabarsi, and a second object according to Abu Al-Baqa and Abu Al-Hayyan Al-Andalusi.

Meaning

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(**We narrate to you their news of the truth**.). Before the Messenger of God (may God bless him and grant him peace), people used to circulate the story of the People of the Cave. It was written down in some books, and the People of the Cave were mentioned in poetry. From a poem by Umayyah ibn Abi al-Salt:

Their hunting and the people in the cave were Hajjad	It has nothing but the number next to it

By the way, the Messenger of God (may God bless him and grant him peace) used to ask the narrators of poetry to recite to him some of the poetry of Ibn Abi al-Salt, and he would listen to him and say: This is a man whose tongue is secure and whose heart is ungrateful.

People have created legends about the Companions of the Cave, just as they created them about many of those who passed away, and so God Almighty said to His Noble Prophet: (**We narrate to you their news of the truth**.) that (**There is no doubt about it**..* **And who is more truthful in speech than God?**). After God Almighty outlined their story in the previous verses, He began detailing it. The story of the People of the Cave - as stated in the verses - is divided into four chapters: The first is the conversion of the People of the Cave to God. The second is their situation with their people and their escape to the cave. The third is to wake them up from a long sleep. The fourth is their death and building upon them.. The verses we are now dealing with include the first and second chapters, and the next section of the verses includes the other two chapters.

Chapter one

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(**Indeed**, **they were young men who believed in their Lord**, **and We increased their guidance and made their hearts firm**.). Among the youth are those who are perfect and complete in their mind and thinking, just as they are strong and complete in their body and activity. This type, even if it is rare, is rare, but it exists. Among them is the People of the Cave. They were young men living in a corrupt pagan society, and yet they rejected it and did not digest it, and they were guided.

With the purity of their nature, their people were astray, and they said: How can stones be gods, when they do not provide any benefit? How can it grant the wealthy people power and wealth, and impose their authority over the weak and destitute - as the powerful claim - when it has neither benefit nor harm for itself? .. The young men ended this doubt and questioning to the doctrine of monotheism and resurrection, and when God taught them honesty in intention and devotion to the truth, He strengthened them in their faith and increased their insight into their affairs.

(**When they rose**). God Almighty did not explain where they rose, and therefore the commentators differed. Some say: They rose before the mighty king of their time, Dikyanus, and he was judging them for their faith in God. And there are those who say: They rose from sleep... And it is not far-fetched that what is meant by their rising is their rebellion against the customs of their people, and their rebellion against the polytheism and corruption they are in. This is the slogan of their revolution and rebellion against the customs of their people: (**So they said**, "**Our Lord is the Lord of the heavens and the earth**. **We will never call upon any god other than Him**." **We said**, **then**, **that we were exaggerating**. **These our people would**

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have taken gods other than Him, **had it not been They will bring against them clear authority**. **Who is more unjust than he who invents a lie against God?**).

The young men believed in the One and Only God, and declared their faith publicly, and said: The tyrants among their people invent lies about God and their own minds as well, because they have given the idols the description of gods, and they know that they do no harm or benefit.. But they deceive the simple people that these gods are the ones who chose them, and granted them privilege and superiority over the people, and that whoever contradicts them in that has no punishment except death and torture.. with this. The claim is that the tyrants wanted to kill the boys, for no other reason than because they believed in God and disbelieved in idols, that is, in the privilege of the tyrants and their superiority over the oppressed.

As I write these words, I became aware of an explanation for a strange phenomenon that has emerged in our days, which is this large army of turbaned people who do not die due to a relative or distant relative of the religion and its people. I became aware that there is a malicious hand working in secret, making designs, and allocating money to recruit counterfeiters through hired servants and agents, and mobilizing or corralling them into the ranks of scholars, so they dress them in turbans, for nothing else. To protect the interests of tyrants and colonialists in the name of religion, just as the hardened polytheists gave the status of gods to idols to tell the simple people that they were the ones who chose them, gave them power and money, and deprived the miserable and oppressed.

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Chapter Two

(**And when you separated from them and that they worship none but Allah**, **then take refuge in a cave**. **Your Lord will spread for you of His mercy and prepare for you in your affair a relief**.). The believing young men were fed up with the tyrants from among their people, and they tried to seduce them from their religion. Some of the young men said to others: There is no escape for us from the unjust people except by fleeing from them and from what they worship and do. After deliberation and consultation, they agreed to take refuge in the cave, as they had no other place to stay. They entered it and entrusted their affairs to God, content with what He chose for them, even if they died of hunger and thirst. Thus, the true believer remains with his faith and is loyal to it, does not care about what happens and faces difficulties with confidence, hope, and enthusiasm. And when a person reaches this level of faith, God is with him wherever he is, and grants him immediate relief, even if the people of heaven and earth protest against him, as He acted with the Companions of the Cave after all paths and sects had been blocked before them, so he chose for them comfort, security, and freedom from the worries and pains of life, so he put them to sleep in a sleep where nothing alerted them, and they were not afraid of anything.

(**And you will see the sun when it rises** That is, deviate **On the right side of their cave**, **and when it sets**, **it extends to them** - That is, turn away from them **The same north and they are in a gap from it**) That is, in a wide area of the cave. It was large, and had an opening through which good air and sunlight penetrated, and the sun did not reach their bodies, neither when it rose nor when it set, because they were in a place in the cave to which the light of the sun did not reach, or because God was turning it away from them by His power (that is one of His signs). This is an indication of the sun's deviation from them as if it were intentional, and to their situation. They did not wake up and sense the passage of

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time and what was in it. They are dead without movement or breathing... and there is no explanation for this except God's power and wisdom.

(**Whoever God guides is the one who is rightly guided**, **and whoever He leads astray**, **you will not find for him a guardian or guide**.). What is meant here is the one whom God guides the People of the Cave, and the one who misleads those who want to harm them. See Tafsir 178 of Al-A'raf, vol. 3, p. 423.

(**And you would think that they were awake while they were asleep**, **and We would turn them over to the right and to the left**, **while their dogs were spread out with their arms on the ground**.). Their eyes were open as if looking forward, and their bodies...

Soft, with blood running through their veins, they turn from side to side, while their dog is in the courtyard of the cave or at its door, with his arms spread out, guarding them like a trustworthy doorman. (**If you had seen them**, **you would have fled from them and would have been filled with fear of them**.) Because they are in a strange and strange situation that no one has ever seen before.

And thus We sent them, **verse 19–22**:

(**And thus We sent them to question among themselves**. **Someone among them said**, "**How long have you stayed?**" **They said**, "**We stayed a day or part of a day**." **They said**, "**Your Lord knows best how long you stayed**." **So send one of you with this paper of yours to Medina**, **and let him see which of you has the purest food**, **and let him bring you sustenance from it**, **and let him be kind**, **and not make us feel bad**. (**19**) **Indeed**, **if they prevail against you**,

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they will stone you or return you to their religion, and then you will never succeed. (20) And thus We made them find So that they may know that the promise of God is true and that the Hour is of no doubt, when they were disputing among themselves their matter, and they said, "Build a building over them, their Lord knows best about them." He said (21) They will say: There are three, the fourth of whom is their dog, and they will say: There are five, the sixth of whom is their dog. stoning of the unseen, and they say, "Seven, and the eighth of them is their dog." Say, "My Lord, I know best their number." Only a few know them, so do not gossip about them except outright hypocrisy. And do not seek advice concerning them from any of them (22))

the language :

The paper has a fatḥa waw and a kasra for the rā', and a kasra for the waw and a sukūn for the rā' as well, and what is meant is

Here are the minted dirhams. They do not feel the notification, which is the media. They appear on you, they appear on you. We found them and showed them to us. Stoning the unseen means saying without knowledge, including the poet's saying: "And it is not related to the hadith that has been stoned." What is meant by dissent here is argument. And the referendum is the question.

Parsing:

"How many days" is in the accusative case, an object preceded by "you stayed," and the distinguishing feature is deleted, meaning how many days you stayed. Let the L

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look at the request, which one is a beginner, and which one has the purest news and food. When they dispute (when) is related to that they may know, and it was said: It is permissible to relate it to cause us to scatter. And the conscience, they will say, belongs to the disputants. And three predicates of a deleted subject, meaning they are three people. The fourth of them is their dog, a subject and the predicate of the sentence is an adjective for three, and similarly there are five, the sixth of whom is their dog. And stoning is an absolute object to say because here it means stoning, meaning they are seven people, and the eighth of them is "their dog" as a subject and a predicate, and the sentence is a conjunction with what comes before it. If the adjective is multiple, it is permissible to have conjunctions or not, it says: He is the knowledgeable and rational man, and he is the knowledgeable and rational man.

Chapter Three

We previously indicated that the verses related to the People of the Cave are divided into four chapters. The previous section of the verses included the first and second chapters, and this section includes the last two chapters, the third and fourth, and from the third chapter is the Almighty's saying:

(**And thus We sent them to question among themselves**.) They continued their sleep for three hundred and nine years, as stated in verse 25, then God woke them up from this long, strange sleep. The apparent meaning of the verse indicates that God woke them up to question the duration of their sleep, and when the truth was revealed to them, their faith in God and in the resurrection increased.

And you ask: God Almighty said in verse 16 that the purpose of sending them was to know the length of their stay in the cave, which they disputed about, before waking them up, and He said in this verse: It is

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He awakened the people of the cave and asked themselves how long they would stay. What is the reason for combining the two verses?

The answer: There is no clash between the two verses, as we need to combine them. God awakened the people of the cave to both matters. He referred to one of them in the previous verse, and to the second of them in this verse. Accordingly, the meaning of the two verses is that God awakened the people of the cave so that they and others know that God is able to revive the dead, no matter how long it takes.

(**Someone among them said**, "**How long have you stayed?**" **They said**, "**We stayed a day or part of a day**." **They said**, "**Your Lord knows best how long you stayed**."). When they woke up, some of them said: Do you know how long we stayed in the cave? Others answered him a day or part of a day, and in this statement there is an indication that nothing has changed about their clothes, hair, nails, faces, bodies and colors despite the long period of time. If any of that had changed - as in Al-Razi's interpretation - it would have become apparent, and their speaker did not say a day or part of a day. Then they said: Leave this questioning. No one knows but God. And it is permissible for them to be in the dark without anyone seeing them. The other.

(**So send one of you with this paper of yours to Medina**, **and let him see which of you has the purest food**, **and let him bring you sustenance from it**, **and let him be kind**, **and not make us feel bad**. **If they defeat you**, **they will stone you or return you to their religion**, **and then you will never succeed**.). The paper meant minted dirhams, and on it was a picture of the king who was in their time, and it was said: His name was Diqianus, and the name of the city was

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Tarsus. They woke up and felt hungry after such a long time, so they chose one of them to buy them delicious food, and they advised him to be alert and careful so that no one would feel where they were, and tyrants would kill them or seduce them from their religion, while they did not know that they were in a nation other than their own. And a world other than theirs.

Chapter Four:

(**And thus We caused them to know that the promise of God is true and that the Hour is of no doubt**, **when they were disputing among themselves their matter**, **so they said**, "**Build a building over them**." **Their Lord knows best about them**. **Those who prevailed in their affairs said**, "**We will certainly establish over them a mosque**."). And also an indication that just as We have increased guidance for them, and We have strengthened it

On their hearts and put them to sleep, then We also awakened them, found them, that is, We informed the people or the people of the neighboring city of the truth about the Companions of the Cave, and the pronoun in "disputing" and in their matter goes back to the people of the city adjacent to the Cave, because they disagreed: Are the people of the Cave asleep or dead? This disagreement occurred among the people of the city when they saw the old money with the one who wanted to buy food with it, and they went to the cave and saw bodies on the ground that did not move or speak. As for His Almighty saying: (**Those who were defeated in their affairs said**...) Etc. It indicates that the people of Medina were divided regarding the people of the cave, so there is someone who says: We leave them as they are. And he said: Rather, we blocked the cave for them. A third group

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said: We will build a mosque over them for people to pray. This opinion prevailed over other opinions.

After explaining what is meant by the words of the verse, we begin in detail... It is the custom of the Holy Qur'an to delete everything that can be understood from the context of the speech, or from the requirements that are inseparable from the nature of the incident, and on this basis it deleted a number of sentences here because they are known from the context and the nature of the situation, and the deleted sentences can be summarized that one of them went to the city to buy food, and he was careful as his companions advised him, but he was surprised by something that he had not taken into account, and that is that when he gave the dirhams to the owner of the food, he contemplated this. He said: This money is old, and it is from the era of King Daqianus, as was said. No one deals with it now. The man with the money said: How is it from yesterday to today? The news spread among the people of the city, and when they asked about his situation and the money, he told them that he and his companions had left to escape with their religion from the tyrants and took refuge in the cave. Someone present said: Yes, I heard that in ancient times a group of people fled with their religion for fear of their king, Diqianus, who had decreed on this money, and they took refuge in the cave, and perhaps they were these people. The people rushed to the cave after the owner of the money had preceded them to it, and he told his companions what had happened.

The conclusion of the story is that after their matter was revealed, they supplicated to God, just as they had supplicated to Him when they entered the cave, and asked Him to include them in His mercy, and to choose what is pleasing to God, and in which they have goodness. They had not completed this supplication until they all fell lifeless bodies, and their pure souls moved to their Lord, where there is eternal bliss, so the people took over them as a mosque.

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The evidence in this story is its physical significance to what God Almighty indicated when He said: (**So that they may know that God's promise is true and that the Hour is of which there is no doubt**.) Man is immortal with the immortality of his Creator, but moves from one home to another, and woe to him who leaves the home of the eternal for the home of mortals, and denies the afterlife, or has not prepared for it.

(**They will say there were three**, **the fourth of whom was their dog**, **and they will say there were five**, **the sixth of whom was their dog**, **according to the unseen**, **and they will say there were seven**, **and the eighth of them was their dog**.). People disagreed about the location of the cave: Where was it? It was said: He was in Palestine near Jerusalem. It was said: In Mosul. It was said: In Andalusia from the direction of Granada, and other sayings. They also differed regarding their time: Was it before or after Christ? And even in the food that the People of the Cave advised someone to buy for them, whether it was dates, raisins, or meat. And even about the color of the dog: was it brown or tiger, that is, it had black spots and white spots, and many of these disputes... So, it is not surprising if the dispute and disagreement occurred in the number of the people of the cave.

In the interpretation of Al-Razi and Al-Tabarsi, when the Christians of Najran came to the Prophet (PBUH), the People of the Cave were mentioned, and Al-Yaqubiyyah among them said: They were three, the fourth of whom was their dog. The Nestorians said: There were five of them, the sixth of whom was their dog. The Muslims said: Rather, there are seven, and the eighth of them is their dog.. Then Al-Razi said: Most of the interpreters say that they are seven, and the eighth of them is their dog. He mentioned four reasons for the validity of this saying, three of which

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involve consideration, and the fourth has a reason. It can be summarized that God Almighty described both the statement of the three and the statement of the five as stoning in the unseen, without the statement of the seven, so it must be the truth.

(**Say**, "**My Lord knows best their number; only a few know them**."). After God Almighty pointed out that people disagreed about the number of the Companions of the Cave, and that all or some of their statements were unseen - He said to His Noble Prophet: This disagreement did not occur in anything important, and that man must entrust his knowledge to God Almighty, and consider what happened to the Companions of the Cave, and take it as evidence of the resurrection, not to dispute their number, place, or time.. The purpose of this story is consideration and admonition. Indeed, all the stories of the Qur'an

Subject to this religious purpose, it is the first and last: (**Indeed**, **in their stories there is a lesson for those of understanding**.) - 111 Joseph.

(**Do not quarrel with them except in open dissent**, **and do not seek advice about any of them**.). Do not discuss, meaning do not argue, and the pronoun in them refers to the People of the Cave, and the pronoun among them refers to the People of the Book, as in the interpretations, and do not ask a question, do not ask. The meaning is that if one of the People of the Book disputes with you, O Muhammad, regarding the number of the People of the Cave, do not worry about it, and do not ask the scholars among them to prove his statement against the one who argued, for this issue is not of importance. Rather, say a soft word to the disputant, such as God knows best, or there is no point in this argument, and so on.

God willing, **verse 23-26**:

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(**And do not say about anything**, "**Indeed**, **I will do that tomorrow**." (**23**) **Unless God wills**, **and remember your Lord when you forget**, **and say**, "**Perhaps my Lord will guide me to something closer than this to guidance**." (**24**) **And they remained in their cave for three hundred years**, **and they added nine more**. (**25**) **Say**, "**God knows best what they remained for**. **Unseen of the heavens and the earth**. **See it and hear what it is**." **They have besides Him a guardian**, **and He does not associate with anyone in His ruling** (**26**))

Parsing:

That is an object. The infinitive form of "God wills" is the object of a deleted active participle, and it is a case of the pronoun "don't say," meaning "don't say.. except by mentioning God's will." And he guides, the original is he guides me, and the infinitive form is that he guides, the subject may be, and it is complete here. And maturity is a distinction that is, closer to maturity. Three hundred recited with Tanween Ta'a hundred, and thus it will be years

Instead of three hundred, it was read by adding a hundred to the years, provided that years are in the place of a year, because a hundred is only added to a singular word. And nine objects increased. I see with it, the pronoun in (with) refers to God Almighty, and I hear and see for amazement, meaning what I see and what I hear!

Meaning:

(**And do not say about anything**, "**I will do that tomorrow**," **unless God wills**.). After God Almighty said to His Noble Prophet: (**Do not quarrel with**

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them) His command is to make everything depend on the will of God, and the reason for the connection between the prohibition of argument and the command to make a comment on the will of God is that a person may be astonished and do what he had decided to abandon, or abandon what he had decided to do, and this is permissible even in the case of the infallible, provided that the act or omission does not constitute disobedience to God, because disobedience does not combine with infallibility in any way, just as knowledge of a thing and ignorance of it do not combine at the same time.

The highest will

Circumstances have their influence, there is no doubt about that, but they do not oppose a person in everything, nor do they help him in everything.. What person achieved everything he wanted, no matter how great his ability was, and how long his authority extended? Who is able to make his wife or child as he wishes in morals and character? Give this example whatever examples you want... Also, no one is opposed to circumstances in everything he asked for and wanted, even in speech and sleep - for example - therefore, the human will exists, and it has its influence and action.

But this will is governed by a higher will, and it says to man: If you want something, seek it from His cosmic causes that I have made a path to it, and beware of forgetting or ignoring my remembrance, as you walk on this path of mine, for I am the one who created you and prepared the causes for you, guided you to them, and commanded you to follow them... Also, do not forget that the path I have paved for you

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It will not inevitably lead you, in any case, to what you ask for and desire. Even if you try hard and go to extremes, because I have also created adverse circumstances that obstruct the progress, and they are not on your account or on anyone else's account, because they are in my hand, and I send them and hold them, so do not be certain that you have achieved what you want, and everything is dependent on the Supreme Will.. Whatever He wills is done, and if He does not will it is not. See Hidden and Surprises, Part 1, p. 312.

(**And remember your Lord if you forget**). Every human being is vulnerable to forgetting, especially if he has accumulated work and sorrows. Rather, it was said: "You are called a human being because you are forgetful." God Almighty has commanded us to remember Him when we forget, and taught us how to remember Him, as the Almighty said: (**And say**, "**Perhaps my Lord will guide me to something closer to right guidance than this**.") That is, even if God does not remind me of what I forgot, then He reminds me of what is better and more beneficial, and there are great benefits in forgetting some things.

This verse has a funny story that reflects the envy of some people who are knowledgeable about the religion, just like the envy of merchants and professionals. It was narrated that Al-Mansur preferred Abu Hanifa over all the other jurists, so Muhammad bin Ishaq envied him for that. One day they gathered together at Al-Mansur's, so Muhammad asked Abu Hanifa with the intention of making him weak and incapacitated. He said to him: What do you say about a man who swore by God to do such-and-such, and after he remained silent? The ally, Amda, said: God willing?

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Abu Hanifa said: The oath is valid and the one who swears is bound by it, because his saying: God willing, is separate from the oath, and if he joined it, it would not be valid.

Muhammad bin Ishaq said: How could Abdullah bin Abbas, the grandfather of the Commander of the Faithful - meaning Al-Mansour - used to say: He will make an exception, even if it was after a year, as God Almighty says: (**And remember your Lord if you forget**؟.)

Al-Mansour turned to Abu Hanifa and said to him: Is it true that my grandfather said that?

Abu Hanifa said: Yes.

Al-Mansour said to him: Do you disagree with my grandfather, Abu Hanifa?

Abu Hanifa said: Your grandfather's statement has an interpretation that does not confirm its authenticity, but Muhammad bin Ishaq and his companions do not see you as worthy of the caliphate, because they pledge allegiance to you, and then they come out and say:

God willing, and the meaning of this according to their doctrine is that there is no pledge of allegiance to you on their neck, considering that God did not want the caliphate for you. Al-Mansour was filled with anger and said to his servants, "Take this," pointing to Muhammad bin Ishaq. They tied his robe around his neck and dragged him to prison.

On this occasion, we point out that if someone says: I sold this to you, God willing, or I will divorce my wife, God willing, or by God I will do such and such, God

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willing, and the like, if he says something like this, consider: If he merely wants to seek blessings in the name of God Almighty, then he must adhere to what he said, and his sale, oath, or divorce will be valid, because the speech, and this is the case, is in absolute terms devoid of any restriction, and if he truly intends to comment, then he is not obligated to do anything. His speech and his absence are the same in terms of the legal effect, not because the suspension as such invalidates the suspended thing. Rather, because what is attached to it, which is the will of God, is from the world of the unseen, not from the world of the witnessed.

She asks: How do we know that he wanted to comment, or merely wanted to seek blessings in the name of God Almighty?

The answer: We refer to the speaker himself in knowing this, because the intention is only known from the side of its author, and the judiciary must take what he says.

(**They remained in their cave for three hundred years and added nine**.). After God Almighty continued by mentioning the two verses, He returned to the people of the cave, and explained that they remained in a deep sleep for 309 years.

You ask: Why did he say: And they added nine, and did not say three hundred and nine?

Some commentators responded that God Almighty indicated when He said: They added that the People of the Cave stayed for 300 years, according to the solar years, and 309, according to the lunar years, because the difference between them in every hundred years is three years.

(**Say**, "**God knows best how long they remained**, **beyond the heavens and the earth**."). Yes, He knows best because He created them, guided them, put them to

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sleep, woke them up, and caused them to die, and He informed them that they remained for 309 years, and His words are the truth, and His ruling is decisive (with which He sees and hears), that is, what the Almighty sees for all that He sees, and what He hears for all that He hears, and the purpose is that God does not hide anything from Him.

(**They have no guardian besides Him**, **and He does not associate anyone with His rule**.). The pronoun them goes back to

Creation, and the conscience of those other than Him to the Creator, and the guardian who helps, and the meaning is that there is no helper for the one whom God has abandoned, and no one forsakes the one who supports, and there is no one who prevents what He gives, and no giver of what He withholds, because He alone has no partner, in His hand is the dominion, and He is capable of all things.

And recite what was revealed to you, **verses 27–29**:

(**And recite what has been revealed to you of the Book of your Lord; there is no one to change His words**, **and you will not find anyone standing apart from Him**. (27) **And be patient with those who call on their Lord**. **In the morning and the evening they desire His face**, **but let not your eyes turn away from them**. **You desire the adornments of the life of this world**, **and do not obey him whose heart We have made heedless of Our remembrance**, **and follow His desires**, **and his affair was negligent**. (28) **And say**, "**The truth is from your Lord**." **So whoever wills**, **let him believe**, **and whoever wills**, **let him disbelieve**. **Indeed**, **We have prepared for the wrongdoers a fire whose**

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curtain will surround them. (29) **And if they call for help**, **they will be helped with water like crimson that scalds the faces**. **What a miserable drink**, **and evil is a companion**. (29))

the language :

Defiant is a refuge. And lunch and evening, morning and evening. Exceeding the limit. And the pavilion, Al-Fustat, "the tent." And the time for curd oil. Reclining elbow, one who leans on his elbow.

Parsing:

The truth is news of a deleted subject, i.e. this truth, or a subject, and the news is from your Lord. And the deadlines

Kaf means like an attribute of water, and the phrase "to roast" is another attribute. What is specifically censured is omitted, meaning what an evil drink it is. And two discrimination facilities.

Meaning:

(**And recite what has been revealed to you from the Book of your Lord**, **no one can alter His words**.). The Lord says to His Noble Prophet: Convey what we have revealed to you regarding the Companions of the Cave and others that were mentioned in the Noble Qur'an, and be certain of what we have told you... And God Almighty, and His Noble Prophet, have spoken the truth. Days and events have proven that Muhammad (PBUH) is a mercy bestowed from Heaven upon the people of the Earth, and the more time passes and the longer it becomes, the more

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evidence and evidence of this truth will be presented. (**And you will not find anyone without Him**) No refuge prevents you from God. The speech is from Muhammad (PBUH), and its apparent meaning is that you, Muhammad, are responsible before God, and nothing will save you from Him if you doubt a fact of the Qur'an, or fall short in conveying it... Far be it from the Prophet of Mercy to doubt or fall short. How, and God knows best, where he will put his message! Rather, the intention is to expose those who doubted the prophethood of Muhammad (PBUH) or disagreed with what he received from God.

(**And be patient with those who call on their Lord in the morning and evening**, **desiring His face**, **and do not turn your eyes away from them**, **desiring the adornments of the life of this world**, **but do not obey**. **Whose heart We have neglected Our remembrance**, **and he follows his desires**, **and his affair is neglected**.). It is said: Be patient with so-and-so, meaning be with him. What is meant by those who call on their Lord are sincere believers. Morning and evening are a metaphor for their continued obedience to God. What is meant by His face, may He be exalted, is His pleasure. And do not turn your eyes away from them, desiring the adornments of this worldly life. This means do not shift your attention from the people of religion to the people of this world. And whose heart We have neglected are the unbelievers and criminals. His order was excessive, meaning that his words and actions exceeded the limits of truth and justice.

It was narrated that Uyaynah al-Fazari - one of the leaders of the polytheists - came to the Prophet (may God's prayers and peace be upon him) and saw with him a group of his poor companions, among whom was Salman al-Farisi, wearing a scarf in which he had sweated, and in his hand was a palm leaf. Uyaynah said to the Messenger of God (may God's prayers and peace be upon him): Does not the smell

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of these people harm you, and we are the lords of Mudar and its nobles? If we submit to Islam, the people will submit, and what prevents us from

Your followers except these, so leave them behind you until we follow you, or appoint a seat for them, and a seat for us.. So the verse was revealed.

We do not know the level of validity of this narration as a source of authenticity, yet we consider it more likely because it is consistent with the requirements of the situation, and by that we mean the nature of the affluent, their reprehensible character, and their condescension over the weak and miserable. The Qur'an stipulates this in verse 27 of Surat Hud: (**We do not see anyone following you except those who are our most despicable people**.).

Before the Messenger (may God bless him and grant him peace) answered "yes" or "yes," the Most High said to him: Be with the sincere believers, because they are with me and I am with them, and be patient with what is in them, which alienates the affluent, because your patience with them is patience in God and in obedience to God. Do you not see their faith and sincerity to me and to you in everything, seeking my reward and my pleasure? As for the immoral infidels whose hearts are blinded by desires, who do not act except by inspiration from them and from their own interests, and who refuse to live with others in truth and justice, and refuse only pride and superiority, transgressing all the limits of God and humanity, as for these people, do not listen to what they say, for it is ignorance, arrogance, lies, and misguidance. Rather, you must struggle against them, and be harsh on them in word and deed: (**O you who have believed**, **fight those of the disbelievers next to**

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you, **and let them find in you harshness**, **and know that God is with the righteous**.) - 123 Repentance.

(**And say the truth from your Lord**). Say a letter to the Messenger of God (PBUH). And your Lord is an address to those whose hearts God has neglected, or to all people, and the intended meaning is confirmation of what was stated in the previous verse, which is the Almighty's saying: (**And recite what has been revealed to you**). (**So whoever wants**, **let him believe**, **and whoever wants**, **let him disbelieve**.) This is as God Almighty says: (**Indeed**, **We have guided him to the path**, **whether he is grateful or ungrateful**.) - 3 eternity. This verse indicates that man has a choice, not a choice. Al-Razi responded to those who used it as evidence that man's will is not of his own making, but of God's making, and therefore man has a choice, not a choice.

We say in our answer: The human will is the result of tempting circumstances and reasons - for example - a man sees a beautiful woman and is drawn to her. Religion has obligated a person in such a situation to curb his lust and not rush after her, and there is no doubt that this is in

It is possible, and the Messenger (PBUH) expressed this as the greater jihad. It was narrated that he sent a squadron, and when they returned, he said: Welcome to a people who have completed the lesser jihad, and the greater jihad remains upon them. It was said to him: What is the greatest jihad, O Messenger of God? He said: Jihad against oneself. The best jihad is one who fights against oneself, which is between his two sides.

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(**Indeed**, **We have prepared for the wrongdoers a fire whose canopy will surround them**, **and if they cry for help**, **they will be helped with water like crimson**, **which scalds faces**. **Wretched is the drink**, **and evil is the condition**.). This is a threat and a warning to those who prefer disbelief over faith and falsehood over truth... and the tent is a tent, and the intention is that torment surrounds them from all sides, just as a tent shades those in it from all sides. The meaning of the curd is oil curd, which is highly flammable, and the reclining elbow, and the meaning is that the tyrants have the worst torment, and a miserable return.

We will not waste the reward of the best. **Verse 30–31**:

(**Indeed**, **as for those who believe and do righteous deeds**, **indeed**, **We will not waste the reward of one who does good deeds**. (**30**) **For these will be Gardens of Eden**, **beneath which rivers flow**, **in which they will make their dwelling**. **Of bracelets of gold**, **and they wear green clothes of silk and brocade**, **reclining therein on couches; what a good reward and good condition** (**31**))

the language :

Aden means residence. It is said: Aden is in a place if one resides there. The plural of aswār and aswār is the plural of aswār and aswār, and the plural is asāwīr, and the yā was deleted for lightness. Sundus is a type of delicate silk. And the thick Istabraq of it. Sofas and sofa bed collection.

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Parsing:

Those who believe are informed that the sentence from "We are not lost" and the return is omitted from any of them. And they did a good deed, that is, a good deed. And of gold related to the deleted attribute is for bracelets, and of gold is a second attribute for clothes. And they are wearing a state of conscience.

Meaning:

(**Indeed**, **those who believe and do righteous deeds**, **We will not waste the reward of one who does good deeds**.). After God Almighty mentioned the wrongdoers and their punishment, He mentioned the righteous and their reward, and explained the type of this reward by saying: (**These will have Gardens of Eden**, **under which rivers flow**. **They will be adorned therein with bracelets of gold**, **and they will wear green garments of fine mesh**. **And basking in it**, **reclining on couches**, **what a good reward and good comfort**.). They are considered as permissible as a woman's adornments if she wears her adornments, and the pronoun "paradise" in them, and bracelets, clothes, sofas, and the like are included in the Almighty's saying: (**And therein is whatever the souls desire and the eyes delight**.) 71 Al-Zukhruf, and Imam Ali (peace be upon him) said: Every bliss short of Paradise is contemptible, and every affliction short of Hell is a cure. Its counterpart has been presented several times, including verse 82 of Surat Al-Baqarah, 57 of Surat An-Nisa, and 171 of Surat Al Imran.

It is funny what some Sufis say: What is meant by jewelry is monotheism, and by green clothes are the qualities that lead to pleasure, and by sandals are personal talents, and by brocade are acquired morals, and by sofas are the names of God... There is no greater audacity against God than interpreting His purposes with delusion and imagination, or with desire and purpose.

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Between a rich disbeliever and a poor believer, verse 32–44:

(And give them the example of two men, for one of whom We made two gardens of grapes and surrounded them.

With date–palm trees, and We placed between them crops (32) Both gardens yielded their fruit and did not wrong any of it. And We caused a river to gush forth through them. (33) And it had fruit, so he said. to his companion while he was debating with him, "I have more wealth than you and am more powerful in people." (34) And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever be destroyed." (35) And I do not think that the Hour is coming, and if I were returned to my Lord, I would surely find something better than it. (36) His companion said to him while he was debating with him: Have you disbelieved in the One who created you? Of dust, then of a sperm, then He made you a man (37) But He is God, my Lord, and I associate no one with my Lord. (38) And had it not, when you entered your Paradise, that you had said, "Whatever God wills," there is no power. Except by God. If you consider that I am less wealthy than you and have fewer children. (39) Then perhaps my Lord will give you better than your Paradise and send upon it a reckoning from heaven, so that you may become a levelheaded level. slippery (40) Or its water becomes deep, so you will not be able to seek it. (41) And it was surrounded by its fruit, so he began to turn his palms over what he had spent in it while it was empty. its thrones, and He says, "Oh, I wish I had not associated anyone with my Lord. (42) And he had no group

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to help him besides God, and he was not victorious. (**43**) **There is the guardianship**. **To God is the truth**. **He is the best in reward and the best in consequence**. (**44**))

the language :

Garden paradise. And he circumambulated it, and what is meant here by "We circumambulated it" is that God made the palm trees

Surrounded by orchards. The dialogue is a review of the words he said and I said. And the Ansar and the helpers. And you will perish and you will perish. And an existing list. And the inverted reference. The arrows and the reckoning are taken into account, and what is meant here is the deadly blight. And Upper Egypt is the face of the earth. Slippery is what the feet slide on and do not stay on. And Gora went and raided the land. Its fruit is surrounded as a symbol of destruction. He turns his palms as a symbol of remorse. And an empty void or an abyss. Throne is the plural of throne, which is the ceiling, and what is meant here is that the vines fell to the ground. And the afterlife is the consequence.

Parsing:

Two men on the deletion of the genitive, meaning the story of two men, and the story is the first object of multiplication, and for example, the second object. And their conscience goes back to the polytheists. Both are a subject, and the sentence "ata" is a predicate, and the pronoun "ata" is singled out in consideration of the word "kul," and both are permissible with duality based on the meaning. Proverb: "She came, she did not wrong" in singling out the pronoun, and "something" is the

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effect of "wronging." And between them is an adverb because it means a middle or between, and it is in the accusative case of our dawn. And there is no distinction, and the same applies to turning away and turning away. But we are God, my Lord, the origin, but I am God, my Lord, and I am a first subject, and He is a second subject, and God is a third subject, and my Lord is predicate of the third, and He and His predicate are predicates of the second, and He and His predicate are predicates of the first. Even if not in the sense of hello. And what God wills (what) is a relative noun meaning the one who predicates a deleted subject, meaning the command is what God wills, or a subject and the predicate is deleted, meaning what God wills will happen. If you say the original, you will see me, and the yā' is a first object, and I am an affirmation of it, and the least is a second object. And there is no discrimination. There is an adverb of place for the far away being a predicate, while the state is a delayed subject, and for God is related to an adverb deleted from the state, and truth is an attribute of God. The reward for discrimination, and the same as its consequence.

Summary of the story:

When interpreting verse 27 of this Surah, we mentioned that the harsh polytheists stipulated their belief in the Messenger of God (may God bless him and grant him peace) that he expel the poor believers, or appoint a council for each of them, so that

They are not combined in the Prophet (PBUH) in one place, because they are masters and princes, and people are their slaves and female slaves. The verses we are considering come to paint a picture of the arrogant rich in a rich person who owns money and property, and a picture of the poor believers in a poor person who does

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not own anything, but is proud of his Creator, and the rich is proud of his money. A dialogue takes place between them that reflects the conflict between truth and falsehood, and in the end truth triumphs and falsehood is defeated. The wise man is right when he says: Whoever wrestles with the truth will wrestle with it.

The meaning of the verses is that the one who cherishes his wealth rather than God owns two great orchards, in which there are crops such as wheat and other grains, and in them there are also many trees of palm trees and vines, and in every orchard in whose land waters gush forth, and it captivates the hearts with its joy and beauty, and produces its fruits and produce in its season, complete in grains and fruits, with nothing missing from them. As for the one who cherishes his Creator, he possesses nothing.. So the infidel said to the believer in Pride and arrogance: I have more wealth and prestige than you. Look at the crops, trees, fruits, and rivers I own. This is the permanent kingdom that remains for the children and grandchildren, not the paradise that you poor people claim. Are there paradise and fire after death? If the news is true, then my luck in the afterlife will be better than in this world, because the person who is affluent here is also affluent there.

So the believer said to the infidel, knocking and rebuking him: Do you say this out of transgression and disbelief in the one other than you as a man? Do you not know your origin and your branch? Aren't you from Adam, and Adam from dust? Wasn't it a sperm from Yamna's semen? .. As for me, I believe in God, I monotheist Him, and I praise Him for guiding me to His path and His pleasure. If I were one of those with guidance and insight, I would have humbled myself before God and thanked Him for His blessings, and pride would not lead you to sin. And what made you feel safe from surprises and hidden things? If God gives His forbearance and mercy to the disobedient, He may hasten them with His wrath and vengeance.

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The believer had not finished his words until the trees fell, the rivers flooded, the crops perished, and everything perished in the garden of the infidel, which he looked at and said conceited: I do not think this will ever perish. And after he saw God's work, and his hope for His plants and trees was cut off, he said in sorrow and despair: Oh, I wish I had not associated anyone with my Lord. Now that I disobeyed before and was one of the corrupters. This is a summary of what was stated in the verses, and their intention is for the person to believe.

In word and deed, there is no power or strength except in God, the One, the All-Powerful, and that He, His wisdom be exalted, turns glory into humiliation at any time He pleases, wealth into poverty, and well-being into illnesses and pains and vice versa, and that the kingdom of a created being, no matter how great it may be, is nothing unless it is transformed into an act of goodness. After this summary, we will proceed in detail and interpret the verses, knowing that most of them are clear and do not require interpretation.

Meaning:

(**And give them the example of two men**: **We made for one of them two gardens of grapes**, **and surrounded them with palm trees**, **and placed between them crops**. **Both of the gardens bore fruit**. **And you did not wrong any of it**, **and We made a river flow through them**.). The speech in "Strike" is for the Prophet (PBUH), and a pronoun for them is for the polytheists who said to the Messenger of God (PBUH): "Expel the believers," or the pronoun refers to every affluent and arrogant person, and what is meant by the two rich and poor men between whom the immediate dialogue took place. It is known from the method of

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the Qur'an that it often gives proverbs for abstract ideas and general principles, and likens them to tangible things, such as likening faith to light, and disbelief to darkness... and it may compare the tangible to another tangible. It is clearer and clearer than that, such as likening the apostate from the religion to a panting dog, and the purpose of that is to clarify and clarify in addition to the lesson and admonition: (**And Aad**, **and Thamud**, **and the Companions of Ar-Ras**, **and many centuries in between**. **And We gave proverbs for each of them**) 39 Al-Furqan.

Here, God Almighty likened the condition of the opulent tyrants to an arrogant, infidel, and ignorant person who owns two orchards, in which there is a river and crops of grain, and trees that bear the favorite fruits of the time, which were dates and grapes. Each of the plants and trees produces its produce in its season, sufficient and plentiful, with nothing missing from it.. God Almighty likened the believers to a humble and knowledgeable believer, but he is poor and does not own anything, and the following dialogue took place between the two:

(**Faqal for the owner**). The speaker is the rich, ungrateful, arrogant one, while his companion is the believer, the knowledgeable, and the humble (**And he is talking to him**) Review it in speech: (**I have more wealth than you and I am more powerful in people**.). If he has more money and men, then he is greater and more complete, because money and prestige are the measure of greatness and perfection, but faith and sincerity are words without meaning.. This is the logic of immorality.

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Immorality in the past and in the present... The value of every person - according to them - is what he possesses, not what he improves in knowledge and work... This is precisely the logic that has brought calamities upon humanity, and it is the primary

motive for inventing weapons of devastation and destruction, and spending millions on making them from the sustenance of the hungry... Colonialism robs peoples of their capabilities and turns them into bombs and missiles for no other reason than to throw them at those very peoples, the peoples. Which the colonialists destroy with bombs of its livelihood and wealth.

(**And he entered his Paradise while he was unjust to himself**.) Because he responded to her whims and desires, and exposed her to destruction, just like someone who responds to his child in what harms him and destroys him. (**He said**, "**I do not think that this will ever perish**."). Al-Razi said: "How did he say: I do not think that this will ever disappear, even though the senses indicate that the entire world is gone and will not remain?" We said that what is meant is that it does not perish for the duration of the life and existence of its owner.

The correct answer is: Ignorance and vanity blinded the inhabitant of Paradise to everything, even the tangible and visible things. The Almighty said: (**They have hearts with which they do not understand**, **and they have eyes with which they do not see**, **and they have ears with which they do not hear**. **They are like cattle**, **nay**, **they are more astray**. **It is they who are heedless**.) 179 Al-A'raf. (**And I do not think that the Hour will come**). This suspicion is based only on his arrogance and arrogance, and his delusion and imagination that His grace is eternal and cannot be destroyed by anything, and with this we find an explanation for the denial of those who denied the Day of Judgment from the tyrants and the affluent. (**And if I were returned to my Lord**, **I would surely find something better than it**, **overturned**.). Because the person who is affluent here is affluent there and everywhere in his logic and understanding by analogy to the one who is absent from the witness... And he did not know that salvation on that Day would be

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for the righteous, not for the tyrants and the affluent: (**My wealth is of no use to me**, **my power is lost to me**.) 28 Al-Haqqa.

(His companion said while he was debating with him: Have you disbelieved in the One who created you from dust, then from a sperm, then made you into a man?) The believer said to the infidel, scolding and rebuking: Do you deny your Creator, while His evidence is evident in you? Where did life come to you with its mind, hearing, and sight, and you were not previously anything mentioned? (**But He is God**, **my Lord**, **and I do not associate anyone with my Lord**). As for me, I was guided by my nature and mind to my Creator and the Creator of everything, and I believed that He alone is the Creator and Provider.

Then the believer said, reminding the unbeliever of God's blessing upon him, and of the necessity of being thankful for it and praising God for it: (**And if not**, **when you entered your Paradise**, **you said**, "**Whatever God wills**, **there is no power except in God**."). If you were one of the people of maturity and insight, you would realize that goodness and virtue is to increase your knowledge, not your wealth, and to brag to people about your morals and not your prestige, and to know that there is no power or strength except in God, the One, the Almighty, for He is the only One who bestows glory and prestige, and turns wealth into poverty, and poverty into wealth. Whatever He willed, it happened, and what He did not will, it did not happen.

(**If you think that I am less than you in wealth and children**, **then perhaps my Lord will give you better than your Paradise and send upon it a reckoning from heaven**, **so that it becomes slippery terrain or Its water is deep**, **so you**

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will not be able to seek it.). The infidel overtook the believer, and exalted himself over him with his wealth, so the believer said to him: Wealth and poverty come after being presented to God, and how do you know that with Him I am richer and more honorable than you, and that He has stored up for me in the abode of eternity something better than this paradise of yours that you are proud of and growing in number? Rather, how do you know that He will make me rich and make you poor overnight? You are proud of your money because people envy you for it, but will this happiness be refuted by the consequences that time has in store for you? Are you safe from God and His wrath? Aren't you afraid that a lightning bolt will descend upon you and upon your paradise from the sky, and you and what you possess will become a trace after an eye?

(**He was surrounded by its fruits**, **and he began to turn his palms over what he had spent on them**, **while they were empty on their thrones**.). The crops perished, the trees collapsed from all sides, the water sank to its last drop, and the ground became slippery with no foot to stand on it... as if nothing had happened, and poverty replaced wealth, depression replaced joy, and humiliation and defeat replaced arrogance and pride... This is the fruit of disbelief, transgression and corruption, and even the fruit of heedlessness and arrogance... regret and remorse over efforts and money, negligence and negligence.

(**And he says**, "**I wish I had not associated anyone with my Lord**."). It is as if he intended, by saying this, for his paradise to return to its splendor and bounty, but that is far from it. (**Faith will not benefit a soul if it had not believed before or gained good through its faith**.) 158 Al-An'am.

(**He had no group to support him other than God**, **and he was not victorious**.). Never no owner

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No clan, no prestige, no money... absolutely nothing except God: (**Say**, "**No one will give me protection from God**, **and I will not find any one other than Him**.") 22 Jinn, meaning a refuge (**There**, **loyalty to the true God is better as a reward and better as a consequence**.). There is a reference to the Day of Resurrection, and the guardianship with fatha waw means victory, and the pronoun "he" refers to God, and "the end is the consequence," and the meaning is that if a person finds in this life someone who supports him and defends him, or helps him with something, then on the Day of Resurrection he will find no trick, no means, and no helper except God alone, and God Almighty is with the righteous, and He has prepared for them a generous reward and a good return.

An adornment of the worldly life, **verses 45–46**:

(**And present for them an example of the life of this world**: **like water We sent down from the sky**, **and the plants of the earth were mixed with it**, **and it became dust that was dispersed by the winds**. **And God is over all things**. **Powerful** (45) **Money and children are the adornment of this world's life**, **and the remaining righteous deeds are better in the sight of your Lord for reward and better for hope** (46))

the language :

Wildfire, dry, broken plant. And you scatter it and scatter it.

Parsing:

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Abu al-Baqa said in the book of dictations: It is permissible to use "strike" in the meaning of "remember," so "strike" is transformed into a single object, which is like life, and as a word related to a deleted predicate of a subject.

It is deleted, that is, it is an object like water, and it is permissible to make "adrab" meaning "sir" and thus it becomes like "water" as a second object.

Meaning:

(**And present for them an example of the life of this world**, **like water We sent down from the sky**, **and the plants of the earth were mixed with it and it became like debris that the winds disperse**.). The world is sweet and green in its appearance, and bitter and harmful in its experience. There is no good in any of its provisions except piety, as Imam Ali (peace be upon him) said, and this is the meaning of the verse, as God Almighty likened the world in its freshness to rain that fell on the earth, so it became fertile and sprouted from every delightful pair, but how quickly it withered and dried up and was scattered by the winds, and thus is the adornment of private life: a beautiful view, And a sick informant (**And God has power over all things**). He is able to remove and annihilate the universe, just as He was able to create and bring it into existence. Ibn Arabi said in Al-Futuhaat al-Makkiyah: "God is powerful in terms of command, and powerful in terms of creation. He wants God to be characterized by power in that He says to a thing, "Be," and it is, whether He tells it that, or not, and He is characterized by power in that He actually said it and the thing existed as such.

Money and children are adornments of life

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(**Money and children are the adornment of the worldly life**). The adornments of life are of two kinds, general and private, and general ones are such as facilitating transportation, building dams, and similar irrigation projects, such as establishing universities for science, kindergartens for children, factories to meet needs, and other things that benefit people in some way. As for private adornments, they are such as a house, a luxury car, a successful and obedient child, social status, and other personal benefits. These adornments are not forbidden, so how when He, may He be exalted in His wisdom, said: (**Say**: **Who forbids the adornment of God which He has provided for His servants and the good things of provision?**) – 32 Al-A'raf, vol. 3, p. 320.

But private adornment does not deserve a person to be proud of it, because his greatness cannot be measured by it. Rather, it is measured by general adornment, with what benefits people and remains generation after generation, and this is what God meant when He said: (**And the remaining righteous deeds are better in the sight of your Lord for reward and better for hope**.) Because the one who does it gets what he hopes for in the afterlife, along with respect and immortality in this life.

The bottom line is that money is a means, not an end. It is weighed and estimated by its results and effects. If it is good, it is good, and if it is evil, it is evil. If it is spent on causes of evil and corruption, such as the arms race, then it is evil, and if it is spent on meeting needs, then it is good. Good is of two types: if it protects its owner from harm or brings him benefit and is sufficient, then it is a specific good that disappears with the expiration of its time, and if it brings benefit to everyone, then it is a general good, and among the remaining good deeds.

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We gathered them together, but not one of them left. Verse 47–49:

(And on the Day when We will move the mountains and you will see the earth standing out, and We will gather them together, and We will not leave any of them. (47) And they will be presented to your Lord in array. You have come to Us just as We created you. The first time. Rather, you claimed, "Shall We not make for you a promise?" (48) And the Book was established, and you will see the criminals appalled at what is in it, and they will say, "Woe to us! What is the meaning of this Book?" He does not leave out any thing, whether small or great, without taking account of it, and they find present what they did, and your Lord does not wrong anyone. (49))

the language :

Leave the thing. What is meant by the book here is the work document that is given to a person tomorrow with his right or left hand. And pity and fear. And woe is destruction.

Parsing:

Day is in the accusative case with a deleted verb, meaning, "And remember the day We moved the mountains." A prominent state of the earth is visible here. They described the situation, i.e. We gathered them in arrays. And just as We created you, the Kaf means like an adjective with an omitted infinitive, and the masdariyah means you came to us as a coming like the first time came, and the first adverb is in the accusative case, We created you. Rather, it is to move from one thing to another, and not to nullify what came before it. And we will not make (that) a diluted form of

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the heavy one, and its noun is deleted, meaning that, and what comes after it is a predicate. We are sorry for the state of criminals because you see here visually. Woe to us is called, meaning, oh our destruction, come. This book does not have an interrogative in the nominative case in the beginning, and this book has a predicate.

Meaning:

(**On the Day when We will move the mountains and you will see the earth emerging**). For this land on which we live, God Almighty mentioned it in many verses; Among them is this verse, in which God Almighty described him with two descriptions: The first is that God uproots the mountains from their places and moves them in the atmosphere as He moves the clouds. The second description: All the ends of the earth and its parts will be clearly visible and not obscured by anything, and then the gathering place that he referred to when he said: (**We gathered them together and did not leave any of them**.) In this regard, God Almighty brings together the first two and the last to discuss the account and reward of deeds.

(**And they were presented to your Lord in array**). We mentioned previously that resurrection, reckoning, and recompense are a truth about which there is no doubt, and we have proven that with conclusive evidence and in various ways when interpreting the verses that refer to the Last Day, including verse 4 of Surat Yunus, the section on reckoning and recompense is inevitable, vol. 4, p. 132. The verse we are considering says: The creatures will be presented tomorrow to God in rows, and what is meant by display is to stand before God for reckoning, but what is meant by row is The commentators differed regarding the statement. Some of them kept its apparent meaning, and some of them changed it and interpreted the word as meaningless.

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What we see is that the row here is a metaphor for order and order, and that the creatures are presented to their Creator in a precise and precise manner.

(**You have come to Us just as We created you the first time**. **Rather**, **you claimed that We will not make a promise for you**.) With this, God Almighty begins the trial of those who deny the Resurrection: We have brought you out from the wombs of your mothers, naked and barefoot, defenseless from everything, and likewise We have brought you out of your graves, and there is no difference except that you came out first, not responsible for anything, and a second time to be asked about what you used to do, believe, and say... And from that is your saying: The Resurrection is a myth and legends... So what do you see now?

(**And the book was placed and you see the criminals appalled by what is in it**.). After God said to the deniers of the resurrection: (**This is the Day of Resurrection**, **but you did not know**.) He gave each of them a journal of his work and said to him: (**Read your book**. **Yourself is sufficient as a reckoner against you today**.) - 14 Al-Isra'. Read your worksheet, and hold yourself accountable... He reads it, trembling with fear that has no hope and no hope of salvation. If he had feared the torment of the fire before, and stayed away from his path, he would have been safe and secure today, but he was safe there, so he was afraid here.

(**And they say**, "**Woe to us**, **what is the matter with this book? It does not leave out anything small or great without counting them**."). And before this, they said: There is no book or account, and they did not respond to reason or religion (**And they found what they had done present**) Without increase or

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decrease, how? (**And your Lord does not wrong anyone**) There is neither reward nor punishment, but rather the reward is doubled for whoever does good, and He may pardon whoever does wrong.

Sajdah Lablis verses 50–53:

(**And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**. **He was of the jinn**, **and he disobeyed the command of his Lord**. **Will you then take him and his descendants as guardians? Write me and they are yours**

A wretched enemy to the wrongdoers as a substitute. (50) **I did not make them witness to the creation of the heavens and the earth**, **nor to the creation of themselves**, **and I would not take the misguided as a support**. (51) **And on the Day of He says**, "**Call my partners whom you claimed**." **So they called them**, **but they did not respond to them**, **and We made between them a dead end**. (52) **And the criminals saw the Fire and thought that they Their locations but they found no escape from them** (53))

the language:

Immorality coming out. The upper arm is between the elbow and the shoulder, and what is meant here is the supporter and the helper, as is often meant with the hand. And the deadly bug, the destructive bug, and the destructive bug. And their locations, that is, those who are located in it or inside it. And a converted drain, and a place to which they go.

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Parsing:

It was from the jinn. The news was deleted, meaning it was originally from the jinn. Miserable for the oppressors is an active substitute. Miserable is a concealed conscience and a discerning substitute, that is, miserable is a substitute for a substitute, and the one specifically censured is omitted, and it is Satan and his offspring. And "day" is in the accusative case with a deleted verb, i.e. "and remember the day" he says.

Meaning:

(**And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**.) It is presented in verse 34 of Surat Al-Baqarah, 11 of Surat Al-A'raf, and 61 of Surat Al-Isra. (**He was one of the jinn and disobeyed the command of his Lord**.) That is, it departs from obedience to God, and we have said more than once: We believe in the existence of jinn because revelation confirms it, and reason does not deny it, and we leave the details.

For the sign of the unseen (**Do you take him and his descendants as guardians besides me?**). The Qur'an speaks part of it, and part of it bears witness to the other: It has expressed that those who confuse truth with falsehood are the soldiers of Satan and his allies in many verses. And here the Almighty said: (**Do you take him and his descendants as friends?**) So it is permissible for us - and this is the case - to interpret the offspring of Satan as his soldiers and helpers, and that the offspring of Satan, his soldiers and his allies are the ones who seek falsehood by lying and slandering the truth... and it is not far-fetched that these people could be described as

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the offspring of Satan to indicate the strong similarity between their actions and his deeds.

It is interesting to say that someone said: Satan has a penis in his right thigh, and a vagina in his left thigh, so he enters with this and the offspring and offspring come.

(**A people who are your enemies**). And everyone who misrepresents you, tempts you with falsehood, or praises you with what you are not in is your enemy, whether he feels it or not. As for whoever invents myths about Satan and others, he is the enemy of God, His Messenger, and humanity. (**Miserable is the punishment for the wrongdoers**). The oppressors are those who replace obedience to Satan with obedience to the Most Merciful, and among them are those who choose the corrupt for a position, and prefer them over the righteous.

(**I did not make them witness to the creation of the heavens and the earth**, **nor to the creation of themselves**, **and I would not take the misguided as an aid**.). The conscience of their testimony refers to Satan and his descendants. And I did not bring them to witness, that is, what I brought them when I created the universe and created them, and the supporter and helper, and what is meant by the words are the disobedient ones who have disobeyed the command of God, and the meaning is that if God Almighty wants something, He says to it, "Be" and it is, and He does not consult anyone, nor does He seek help from anyone because He is needless of the worlds, and when He created the beings He did not bring a single one of them, even if He was the most pious of the pious, so what if He was astray and misguided like Satan and his soldiers? As long as this is the case, how can one disobey the Creator of the heavens and the earth, and obey one who has no benefit for himself and does not protect himself from harm?

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(**And on the Day when He will say, "Call to my partners whom you claimed," and they called them, but they did not respond to them, and We will put a dead end between them**.) That is, destructive, and the meaning is that God will say tomorrow to whoever associates Him in obedience: Where is the one whom you obeyed and claimed would benefit you on this difficult day? Invite him and see if he responds to you. No, he is busy with you and others.. He is in torment

The fire...and the Almighty's saying: Call upon my partners...so they called them, but they did not respond, is a metaphor for the despair of the criminals and the cutting off of their hopes from those who had hoped and hoped. (**And the criminals saw the fire and thought they were in its place, but they could not find a way out of it**.). What is meant by suspicion here is knowledge and certainty, and by the exit is the place to which they turn and flee from the Fire... and escaping tomorrow from the punishment of God is exactly like escaping from death in this life.

Man was the most controversial thing. Verse 54–56:

(**And indeed We have presented in this Qur'an every example for the people, but man is the most controversial of all things**. (54) **And what prevented the people from believing when guidance came to them. And they seek forgiveness from their Lord unless the Sunnah of the ancients comes to them or the torment comes to them before**. (55) **And We do not send the messengers except as bringers of good news and warners**. (56) **And those who disbelieve argue with falsehood in order to refute the truth thereby, but they take My signs, but they were not warned in mockery**. (56))

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the language :

What we mean here is to repeat the meaning and clarify it in different ways. What is meant by controversy here is dispute over falsehood, as evidenced by the Almighty's saying in the following verse: (**And he disputes with those who disbelieve in falsehood**). They accepted the annexation of the qāf and the ba', the confrontation and the preview. What is meant by slippery refutation.

Parsing:

Discrimination argument. And the noun "that they believe" is taken in the genitive case of "with whom" it is deleted. The source is from:

They come to them as a preventive subject. Before them was a state of torment. And they did not warn (what) is a relative noun in the accusative case in conjunction with My verses. They shook a second object to take.

Meaning:

(**And We have presented in this Qur'an every example for people**, **but man is the most controversial**.). What is meant by human here is the majority of people, as God Almighty says in many verses: Most people do not understand.. Most people do not know.. Most people do not believe. As for the Holy Qur'an, it is God's book to His servants, guiding them with its evidence and sermons, and urging them to adhere to its rulings and teachings. God Almighty has clarified these sermons and evidence in various ways, and He gave many examples of them for that reason, including the two men mentioned in verse 32, and the likening of life to water in

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verse 45 of this Surah, but most people do not reason and dispute the most obvious things, and try to invalidate the truth and refute it with deception and lies.

(**And nothing prevented people from believing when guidance came to them and asking forgiveness of their Lord unless the Sunnah of the ancients came to them or the torment came to them before**.). What is meant by guidance is the Qur'an and its clear evidence, and by seeking forgiveness is repentance, and by the Sunnah of the ancients is destruction as happened to the people of Noah, Lot, Ad, and Thamud. What is meant is that the polytheists do not try to believe in God or think about faith except when one of two things exists. The first is that the punishment of eradication be inflicted on them as it was inflicted on those who were before them, so that they believe where faith is of no avail for them, like Pharaoh who believed in God when he was certain of destruction. And drowning. The second thing is that they see the torment visually, face to face.

In other words, after God Almighty made it clear in the previous verse that He provided clear evidence, and most people refused except to disbelieve and argue with falsehood, after that He said in this verse: Verses and warnings are of no use to a people who do not believe except in the throes of death, or when they are threatened with the torment that they see with their own eyes and believe that it will inevitably descend upon them if they disobey the Messengers.

(**And We do not send messengers except as bringers of good news and warners**.). This is the mission of the messengers, to preach bliss to those who obey, and to warn those who disobey of hell. This meaning was repeated more than once.

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See the interpretation of verse 165 of Surat An-Nisa, vol. 2, p. 492 (**And those who disbelieve argue with falsehood in order to refute with it the truth, but they take My signs, and they were not warned, in mockery**.). God made the truth clear and confirmed it with proofs and proofs, but those who disbelieved disputed it and argued over it, and tried to invalidate and refute it with deception and lies, and with ridicule and ridicule. And what is meant by mocking the verses of God is not only one who mocks them with his tongue, but rather everyone who knows one of the rulings of God and does not act upon it is among those who took the Qur'an and the religion of God as a game and mocked. Imam Ali (peace be upon him) said: "Whoever reads the Qur'an So he died and entered Hell - because he did not follow the Qur'an - so he was among those who took God's verses in mockery."

He was reminded of the signs of his Lord, so show verse 57-59:

(**And who is more unjust than he who is reminded of the signs of his Lord and turns away from them and forgets what his hands have put forward? Indeed, We have placed coverings over their hearts so that they may understand them, and in their ears. And if you invite them to guidance, then they will never be guided**. (57) **And your Lord is Forgiving, Possessor of Mercy. If He would punish them for what they have earned, He would hasten their punishment. Rather, they have a promise without which they will not find a home**. (58) **And those are the towns We destroyed when they wronged, and We made a promise for their destroyer**. (59))

the language :

Cover covers. And jurisprudence is understanding. Dignity is heaviness in hearing. and refuge habitat.

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Parsing:

The infinitive of "that they will understand it" is the object for "to make us" meaning the fear that they will understand it. And read

The object of a deleted verb, i.e. We made a deafness in their ears. If it is a letter, there is an answer and a reward. And that is a subject, and the villages are a conjunction of an explanation, and We destroyed them is a predicate, and that may be the object of an omitted verb explained by the existing verb, i.e. And We destroyed those villages, We destroyed them.

Meaning:

(**And who is more unjust than he who is reminded of the signs of his Lord but turns away from them and forgets what his hands have put forward?**). Glory be to Him, He explained the evidence of His existence and the necessity of obeying Him in various ways, and gave many examples of this. He commanded man to do good and forbade evil, and to repent of past sins. He warned him against violating the command and prohibition and persisting in sin, but he turned away and shunned it, and destroyed himself with his corruption and stubbornness. (**Indeed**, **We have placed veils over their hearts lest they understand it**, **and a deafness in their ears**.). Its counterpart is presented with an explanation in verse 25 of Surat Al-An'am, vol. 3, p. 176, and verse 46 of Surat Al-Isra.

(**And if you call them to guidance**, **then they will never be guided**.). How are they guided? And over their hearts are coverings, and in their ears are deafness.

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Anyone who does not benefit from good advice is equally blind in heart and eye and deaf.

(**And your Lord is the Forgiving, the Possessor of Mercy. If He had punished them for what they have earned, He would have hastened their punishment**.). Its counterpart is presented with an explanation in verse 61 of Surat An-Nahl, vol. 4, p. 525 (**Rather, they have a promise without which they will not find a home**.) That is, a refuge, and what is meant by the promise here is the time of meeting with God, to whom there is no successor, and from which there is no escape. Imam Ali (peace be upon him) said, addressing his Lord: "You are eternity, there is no end to you, and you are the end, from which there is no escape.

(**And those towns We destroyed when they wronged, and We made a promise to destroy them**.). What is meant by the villages is the villages of Ad and Thamud and other empty nations, and the destroyer is destruction, and the meaning is that God has set a specific time for the destruction of the oppressors, so when it comes they do not delay it for an hour nor advance it.

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Moses and the Bahrain Council, verses 60–64:

(**And when Moses said to his servant, "I will not leave until I reach the gathering of the two seas, or I will go away for a while**." (60) **And when they reached the gathering between them, they forgot their whale, so he took His path in the sea in a swarm**. (61) **And when they had passed, he said to his young man, "Bring us our lunch. Indeed, from this journey of ours we have encountered a calamity**." (62) **He said, "Did you see when we took refuge on**

the rock? I forgot the whale, **and none but Satan made me forget to mention him**. **And he took his way in the sea in astonishment**. (**63**) **He said**, "**That is what we intended**." **So they returned in their tracks**. **Stories** (**64**))

the language :

His owner's girl or servant. I don't leave anymore. The eras are formed by the ḍammah of the ha and the qāf, and by the ḍamma of the first and the sukūn of the second, eternity and time. The Bahrain Complex is the place where the two seas meet and become one sea. There are sayings about the two seas, including that they are the White Sea and the Red Sea. If I were a geography scientist, I would compare the sayings and choose the correct or more correct one. And the swarm is the path. And the monument is tired. So they retraced their tracks, that is, they returned on their path, following their first track.

Parsing:

I do not leave from sisters, it was in the nominative case and in the accusative of the predicate, and its noun is a hidden pronoun and its predicate is omitted, meaning I do not leave as a sā'ir. And Ḥaqba is an adverb in the accusative case. And swarba is a second object to be taken, or in the sea is related to a deleted second object, and swarba is in the accusative case.

The source means a swarm of whales. This is an explanation from our travel. The source is that I mentioned him instead of including the word "ha" because he made me forget, meaning that my mentioning of him made me forget except Satan. "Wonderful" is an adjective for a deleted absolute object, meaning a strange action.

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Qasasa is in the accusative case, i.e. they tell stories, or in the adverbial case, i.e. they tell stories.

Meaning:

(**And when Musa said to his servant**, "**I will not leave until I reach the gathering of the two seas**, **or I spend a while**." **When they reached the gathering between them**, **they forgot their whale**, **so it took its way in The sea is a swarm**). They disagreed about Moses, the hero of this story: Is he Moses bin Imran or someone else? Al-Razi narrated from the Jews that he is Musa bin Misha bin Yusuf bin Yaqoub, and he is older than Musa bin Imran and most scholars and commentators consider him to be the famous son of Imran, which is apparent. As for his boy, it is known that he is Joshua bin Nun, the nephew of Musa bin Imran and his close student and successor after him over the children of Israel. As for the one to whom Musa said: Shall I follow you on the condition that you learn from what you have taught, it is known among the people that he is Al-Khidr, but God Almighty remained silent about his name, and the name of Musa's boy, so it would be nice for us to express this as Musa's boy, and that as his companion.

It was said: Al-Khidr is a title, but his name is Baliya bin Malkan, and they disagreed: Is he a prophet or a saint? It was also said: He is one of the people who will live forever until the day they are resurrected. As for us, we remain silent about his prophecy and his life, as there is no conclusive evidence to doubt either of them from the Qur'an or the Sunnah, and they have nothing to do with our faith and our lives. Some said: He is one of the angels. This is beyond words.

In a narration, a questioner asked Moses: Which of the people is more knowledgeable? He said: I.. So God Almighty wanted to teach him humility, and

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that He is above all knowledge, All-Knowing, so God revealed to him that in the Bahrain Council there is a man who knows things that you do not know. Moses said to him: How can I do with him? He said: Carry with you a lifeless whale, and wherever you lose the whale, the world is there. So Moses carried the whale, and took his boy with him, and they set off on their journey until they reached the Bahrain complex.

It took Moses a year and he fell asleep, and during his sleep the whale rose up and jumped into the sea, so this was one of God's signs to Moses.

Whether the narrator relies on sight or inference, his narration sheds light on what we mentioned about the word of God in parentheses at the beginning of this speech.

(**When they passed**, **he said**: -Moses- **He brought us our lunch**. **We have found this from our travels to be a disaster**.). After Musa and his boy rested for a while at the Bahrain Mall, they resumed walking until they became tired and felt hungry, so Musa asked his boy for lunch. The boy had seen the whale uprising and jumping into the sea, but he forgot to tell Musa about it, and when he asked him to bring lunch, he remembered and (**He said** To Moses **Did you see that when we took refuge on the rock**, **I forgot the whale**, **and none but Satan made me forget to mention it**, **and it took its strange way into the sea?**). When Moses heard this, he saw signs that he would achieve his goal (**He said**, "**That is what we intended**." **Then they reverted and narrated stories on their tracks**.) Moses and his two boys returned to the place from which the whale jumped into the sea, and they walked on the path they had come from, following their first trace.

Moses meets his companion, **verses 65–70**:

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(**So they found a servant of Our servants to whom We had given mercy from Us and to whom We had taught knowledge from Us**. (65) **Moses said to him**, "**Shall I follow you on the condition that you teach you sound judgment from what you have been taught?**" (66) **He said**, "**You will not be able to be patient with me**." (67) **And how can you be patient over what you have no knowledge of?** (68) **He said**, "**You will find me**, **God willing**, **patient**, **and I will not disobey you in any matter you command**." (69) **He said**, "**Then if you follow me**, **do not ask me about anything until I mention it to you**." (**70**))

the language :

The news includes the kha' of knowledge. And the remembrance is the statement.

Parsing:

The root word is "you teach me," and "rashda" is the direct object of "to learn." And they are distinct words because they mean the subject, meaning you were not informed of them, or they are an absolute object because you did not mention them, meaning you were not told. Therefore, the meaning is that you did not tell him news.

Meaning:

(**Then they found a servant of Ours to whom We had given mercy from Us and to whom We had taught knowledge from Ourselves**. **Moses said to him**, "**Shall I follow you on the condition that you teach them sound judgment from what you have been taught?**"). In the words of God Almighty: (**We have**

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knowledge) What is meant by knowledge here is knowledge of the unseen, meaning We gave him some of the knowledge of the unseen, and this refers to his piercing the ship and killing the boy. The Sufis rely on this verse for the validity of their doctrine of worldly knowledge, meaning knowledge automatically and without intermediary.

The meaning is that when Musa and his servant arrived at the place where they were, they found a man of the righteous servants of God, may God have mercy on him and bestowed upon him abundant and useful knowledge. So Musa greeted him and returned the greeting with a better greeting. Musa said to him: You want me, so will you accompany me with you, and teach me what I can be guided by and benefit from? Those who said this righteous man's prophethood cited as evidence the Almighty's saying: (**We gave him mercy from Us**) Because mercy is prophecy... It is noted that mercy is more general than prophecy, and the presence of the general does not indicate the existence of the specific. If you say: I ate fruit, then your saying does not indicate that you ate grapes, because the word fruit includes grapes and other fruits.

(**He said**: **You will not be able to be patient with me**, **and how can you be patient with what you have no knowledge of?**). The righteous man said to Moses: If you had accompanied me, you would have seen a wonder that would be too burdensome for you to remain silent about

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And do not object to it because it is reprehensible on its surface, and its reality is unknown to you, and you cannot be patient with reprehensible things. (**He said** - Moses- **You will find me**, **God willing**, **patient and not disobeying anything**

you command.). Moses made an exception for patience by saying, God willing, for fear that he would not have the strength to remain silent and not object, as actually happened. (**He said** – The companion of Moses – **If you follow me**, **do not ask me about anything until I tell you something about it**.). The righteous man stipulated that Moses should not ask him what he was doing, no matter what, and Moses accepted the condition because he went with him, as is clear from the following:

So they set off until they boarded the ship, **verse 71–83**:

(**So they set off until**, **when they boarded the ship**, **he tore it open**. **He said**, "**You tore it to pieces to drown its people**. **You have come to me with something commanding**." (71) **He said**, "**Did I not say that you would not be able to stand with me?**" **Patience** (72) **He said**, "**Do not hold me to account for what I have forgotten**, **and do not burden me with difficulty in my matter**." (73) **So they set off until when they met a boy**, **he killed him**. **He said**, "**You killed a pure person unjustly**." (74) **He said**, "**Did I not tell you that you would not be able to be patient with me?**" (75) **He said**, "**If I ask you about anything after that**, **do not keep company with me**." **You have attained an excuse from Me**. (76) **So they set off until when they came to the people of a town**, **they sought food from its people**, **but they refused to host them**. **Then they found therein a wall that he wanted to destroy**. (77) **He said**, "**This is a parting between you and me**. **I will inform you of the interpretation of what you could not be patient with**." (78) **As for the ship**, **it belonged to poor people who worked on the sea**, **so I wanted to destroy it**, **and behind them was a king who seized every ship by force** (79)

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As for the boy, his parents were believers, so we feared that he would burden them with transgression and disbelief. (80) **So we wanted their Lord to replace them with something better than him in purity and closer to Him.** (81) **And as for the wall, it belonged to two orphan boys in the city, and underneath it was a treasure of theirs, and their father was righteous, so your Lord wanted them to reach the age of Struggle them, and they will extract their treasure as a mercy from your Lord, and I have not done it in my case. That is the interpretation of what you did not show patience with.** (82) **And they ask you. On the authority of Dhul-Qarnayn, say, "I will recite to you a remembrance of him."** (83))

the language :

What is meant here by the command to break the hamza is a terrible reprehensible act. Do not burden me, do not burden me. Hardship is the opposite of ease, and the meaning is treat me with ease. They asked for food. He wants to prevent Ashraf from falling. And someone else established it. Interpretation and interpretation. And purity zakat. What is meant by mercy here is mercy. And the treasure is buried money. When they reach their peak, they grow old and become wise.

Parsing:

Asra is the second object to exhaust me because it means to carry me. And without a soul attached to it, I was killed. Sorry, the effect reached. The source of "to lapse" is the direct object of "yāraḍ," i.e., he wants to lapse. This is a starting point and a predicate, and between you and me is like a single word, i.e. a separation between us. Poor people are forbidden from spending money because they are in the form of

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reactants. “Usurpation” is a noun in the adverbial case, meaning he took it by force, or it is in the place of the absolute object, meaning he took it by force. The zakat of distinction, and the same as rahma, and Abu Hayyan Al-Andalusi said: “rahma” is the direct object of the relative.

Standing on suspicion:

These verses indicate that there are matters whose apparent meaning is mercy, but whose hidden meaning is torment, and others

On the contrary, the ruling in it is to refrain from ruling positively or negatively until the reality is revealed. It has been repeatedly reported that the Greatest Messenger (PBUH) said: “What is clearly permissible and what is clearly forbidden, and between them are doubtful matters. Many people do not know which is permissible or forbidden?” Whoever abandons it to purify his religion and honor has been safe, but whoever has intercourse with any of it is on the verge of falling into the forbidden.” In a second hadith: “Staying in the presence of suspicion is better than rushing into destruction.”

It was narrated that Luqman the Wise entered upon David while he was making armor, and he had not seen it before, and he was about to ask him, then he saw that patience was more beautiful, and when David finished he put on the armor and said: Yes, war clothing. Luqman understood that the shield was a protection against stabbing and beating, so he said: Silence is wisdom, and few do it. The righteous servant presented three pieces of evidence for this fact, which are:

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(**So they set off until**, **when they got into the ship**, **it broke through it**.). . 1 Moses and his companion walked along the sea coast, and when they found a ship, they asked its owner to carry them with him, and he complied. But as soon as it reached the depth of the sea, the righteous servant pierced it in a place from which water could leak, and those in it would be exposed to drowning. Moses was terrified by this evil and (**He said**: **You destroyed it to drown its people**. **You have done something bad**.) That is, terrible, and Moses took his garment and stuffed it with rags, in the custody of the commentators (**He said**, **Did I not say that you will not be able to be patient with me?**). He reminded him of the condition, which was that he should not ask him about anything, so Musa apologized to him (**He said**, "**Do not hold me accountable for what I have forgotten**.") Because forgetting does not require blame (**And do not burden me with my affairs**) Don't be uncomfortable with me being with you.

(**So they set off until they met a boy and killed him**.). Moses' heart was . 2 terrified by the killing (**He said**: **You killed a pure soul for another soul**. **You have done something reprehensible**.). What did this poor person gain? Did you kill him intentionally without committing a crime? This is pure evil. (**He said**, **Did I not tell you that you will not be able to be patient with me?**). Once again he reminds him of the condition, and again Musa apologizes (**He said**: **If I ask you about anything after that**, **do not accompany me**.). Before, the righteous servant stipulated that Moses should not ask him, and now Moses stipulates that he should not ask him

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To make him free from his company if he asks him, and the believers are subject to their conditions, so how about the prophets? (**You have attained an excuse from me**). She cut me off from every excuse I could use.

(**So they set off until they came to the people of a town**.). It was said: It is .3 Antioch, and in a narration from Imam Jaafar al-Sadiq (peace be upon him): It is Nazareth (**They helped its people**) They asked them for food as hospitality (**They refused to host them**). The commentators said: He only said: They refused to host them, and he did not say: They refused to feed them - to indicate that the people of the village were mean, because only a mean person would reject a guest, especially if the guest was a stranger. (**They found therein a wall that wanted to collapse**, **so they set it up**.). A pronoun in it is for the town, and a pronoun so he established it for the righteous servant, and it is meant here in the sense of almost, and everyone who wants and almost is used in the meaning of the second, and the meaning is that Moses and his companion saw a wall in the town that was about to fall, so the second leveled it and repaired it for free, so Moses was astonished by that and (**He said**, "**If you wish**, **you can take a reward for it**."). Can you repair the wall for free for people who refuse our hospitality, when we desperately need it? Would you please ask for payment for your work so that we can spend it on food?

Breaking the ship and killing the boy are two examples of what appears to be evil on the outside but not the inside, and erecting the wall is an example of the opposite.

(**He said**: **This is a parting between you and me**. **I will inform you of the interpretation of what you could not be patient with**.). The righteous servant stipulated that Moses should not ask, and Moses accepted the condition, and yet he asked, and when he was reminded of the condition, he apologized, but he asked after apologizing, and when he was reminded again, he made a covenant with himself that

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he would let the righteous servant be free from his company if he asked after that. But he asked, and he was keen for the righteous servant to take him as a companion. And Moses (peace be upon him) is excused for everything he asked because his soul is patient with goodness and goodness. As for what it sees as objectionable, it cannot and will not be able to do so. He must be patient, even if that leads to violating the promise and condition. What weight are the promises and conditions if they lead to abandoning enjoining good and forbidding evil? Psychological and other instincts cannot repel or resist them except a force stronger and more solid than them, and nothing is more solid than true faith. He overcomes all whims and desires, and whoever is overcome by any of them does not have true faith in anything, even if he prays, fasts, and performs Hajj to the Sacred House of God.

This is a separation between you and me.. You have a way, and I have a way.. This is what he said to his friend Moses. Before they parted, the righteous servant informed him of the wisdom of what he denied (**As for the ship**, **it belonged to poor people working on the sea**, **so I wanted to shame it**. **There was a king behind them who seized every ship by force**.). The rational person bears harm to avoid greater harm, as the poet said, "I endured some evil for fear of all of it." Hence, the jurists agreed that the more severe harm is warded off by the lesser harm, and if two evils conflict, the greater harm is taken into account by committing the lesser one. They extracted from this rule many rulings, including the permissibility of cutting off a corrupted organ if its owner is at risk of death.

(**As for the boy**, **his parents were believers**, **so we feared that he would exhaust them with transgression and disbelief**, **so we wanted their Lord to replace them with someone better than him in purity and closer to him**.

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Have mercy) That is, be merciful to them and be kind, and it was narrated on the authority of Imam Jaafar al-Sadiq (peace be upon him) that the boy was at the age of puberty, and he was an infidel, and that he was working hard to make his parents disbelieve, just as some of the young boys of this era are doing now.. We have realized that more than one of the senior religious scholars were the subject of trust and reverence in all circles, until when their children reached puberty, they were demolished whenever the parents built it over the long years.. and he became famous for Imam Ali (peace be upon him). He said: "Al-Zubair remained with us until his son Abdullah came to know him." Ahmed Amin Al-Masry says in his book My Life: Here I am, in my old age, I may accept what I used to reject, and I may give up some of the principles I used to adhere to, due to intermediary, people's conversations, and the large number of children.. I like what the speaker said:

A novel of the time of Balmishib and Al-Kabr	I disobeyed my own desires when I was young and when I was young
I was born old and then returned to being young	I obeyed the desire, the opposite of the case, I wish I had

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(**As for the wall**, **it belonged to two orphan boys in the city**, **and beneath it was a treasure of theirs**, **and their father was righteous**, **so your Lord wanted them to reach their full maturity**. **And they will extract their treasure as a mercy from your Lord**. **And what I did about my matter**. **That is the interpretation of what you did not have patience with**.). What is meant by the

most serious is forbearance and maturity, and the meaning can be summarized that the wall is for two young children, and underneath it is buried money, so God Almighty wanted to protect

They have this money, and he protects it from loss by keeping the wall standing until they grow old or become wise, and then extract the money themselves, and their father was one of the righteous people. "And God reconciles with the righteousness of a believing man his children and his children's children." So my Lord commanded me to rectify him, so I did. This is the explanation of what is difficult for you to understand and to remain silent about.

The point of the lesson in this story is that a person should not admire himself, and should not rush to judge a thing completely, while he only knows one side of it. Rather, it is necessary to observe all the sides carefully, and compare them with each other. The best ones are noted, for benefits and harms are intertwined... There is no beneficial matter that does not contain some harm, and there is no harmful matter that does not contain some benefit, and the lesson is always the greater.

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Part sixteen

Dhul-Qarnayn, **verse 84-92**:

(**Indeed, We have established him in the land and given him a means for everything**. (84) **So he followed a means**. (85) **Until, when he reached the setting of the sun, he found it setting in a spring. And he found by it a people. We said, "O Dhul-Qarnayn, either you will punish or you will take good from them."** (86) **He said, "As for whoever does wrong, he will We will punish him, then he will be returned to his Lord, and He will punish him with a terrible punishment**. (87) **And as for whoever believes and does righteousness, for him will be the reward of the best, and We will give him ease about Our affair**. (88) **Then He followed a cause** (89) **until, when he reached the rising of the sun, he found it rising upon a people for whom We had not given He had news** (91) **then he followed a reason** (92))

the language :

The remembrance is the news, and We have empowered it and given it strength and authority. And We gave him a reason for everything, that is, a cradle, and We provided for him the path that leads him to what he seeks and wants. The setting of the sun is the place of its setting in the sight's vision, i.e. the west. Hama is black clay, and a spring of slurry with black clay. A terrible denial. The rising of the sun is the place of its rising according to vision, i.e. the East.

Parsing:

Hama is an adjective for an eye with the deletion of the genitive, i.e., the same as Hama. The source of being tortured

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Beginner and the news has been deleted. The same applies to you, that is, either torture is yours or you accept good deeds as yours. The reward of goodness is read by nominative participle without intention, and accordingly, reward is a delayed subject, and goodness is a genitive case with an addition and has an antecedent predicate, and it is read by accusative participle with nonification, and accordingly, goodness is a subject and has a predicate and the adverbial penalty is from a pronoun for it, such as: In the house, Zaid is standing. Likewise, there is a predicate of a deleted subject, i.e. the matter is like this.

Meaning:

(**And they ask you about Dhul-Qarnayn**. **Say**, "**I will recite to you a remembrance of him**."). They disagreed about Dhul-Qarnayn. Who is this? It was said: He was one of the angels, and this is strange. It was said: Rather, he is a prophet. On the authority of Imam Ali (peace be upon him), he is a righteous servant. There is no doubt about his righteousness, because his actions and words that God recorded in his book bear witness to his virtue and righteousness. It was said: He was Alexander the Great, a student of Aristotle, and he was about 330 years before Christ. This is the strangest statement because Alexander the Great is a pagan who worshiped idols, and Dhul-Qarnayn believed in God and the Last Day. Al-Razi and Abu Hayyan Al-Andalusi reported on the authority of Abu Al-Rayhan Al-Biruni that Dhul-Qarnayn was a Yemeni Arab from the Himyar tribe, and his name was Abu Bakr.

They also disagreed: Why was he called Dhul-Qarnayn? It was said: Because he had honorable parents, and it was said: He had two braids, and it was said: Because he was the king of the East and the West, and other sayings and disputes that do not relate to the purposes of the Qur'an because... And when did the Qur'an pay

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attention to names and reasons for naming? If there was any benefit or goodness in it, he would not have remained silent about it. It is strange for the commentators to preoccupy themselves and the people with them with what is not good in this world and the hereafter. For this reason, we stop at the apparent meaning of the text, and say: Some people asked the Holy Prophet (PBUH) about a man called Dhul-Qarnayn, so God Almighty commanded him to say to the questioners: I will tell you a part of his biography.

(**Indeed**, **We established him on earth and gave him a means for everything**.). What is meant by reason here is everything through which a person achieves what he seeks and desires, such as knowledge, ability, health, money, men, and machines, and above that, God's grace and care, and these powers are available.

Its entirety belongs to Dhul-Qarnayn, and with it he became strong and feared, and this is the meaning of his empowerment on earth.. The verse clearly indicates that God Almighty creates things by their causes.

(**So he followed a reason**). God prepared the reasons and prepared them for Dhul-Qarnayn, so he took advantage of them and exploited them for good and righteous deeds. This includes his going to Morocco, which God Almighty referred to when He said: (**Until when he reached the setting of the sun**, **he found it setting in a muddy spring**.). What is meant by the setting of the sun is the country of the Maghreb, and it is clear that the sun does not enter the eye, so what is meant by the murky eye must be the sea in which it appears to a person that the sun is setting, and this sea is one of the seas of the Maghreb, and there was black mud on its shore, but what sea is it? God knows best. Sheikh Al-Maraghi says: It is the Atlantic Ocean.

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(**And he found there a people who said**, "**O Dhul-Qarnayn**, **either punish or adopt good deeds from them**."). The pronoun then returns to the eye, and the apparent meaning of the verse alone indicates that God Almighty left to Dhul-Qarnayn the matter of disposing of the people of that country. If He wills, He will punish them, and if He wills, He will do good to them. It is clear that this is not consistent with His justice, the Almighty. But if we combine this verse with the verses commanding the killing of infidels and polytheists if they persist in disbelief and polytheism, if we combine the verses in one statement, they indicate in their entirety that the people who Dhu al-Qarnayn found them to be infidels in Morocco, and he offered them faith, but they refused.

She asks: Is it permissible to do good to infidels?

The answer: It is permissible if they do not fight us for religion, and do not expel anyone from their homes. God Almighty said: (**God does not forbid you from being kind to them and being just towards those who do not fight you on account of religion and do not expel you from your homes**.) 8 - The examiner.

(**He said** Dhul-Qarnayn **As for whoever is unjust**, **We will punish him**, **then he will be returned to his Lord**, **and He will punish him with a terrible punishment**. **And as for whoever believes and does righteousness**, **he will have a good reward**, **and We will say to him**: **Our command is easy**). This is the constitution for Dhu al-Qarnayn's rule and authority, and it is summed up in this word: The sword is for whoever disobeys God, and goodness is for whoever obeys Him. Money, knowledge, and authority are great blessings with which God tests His servants. As for the evil ones, it increases them in disbelief and tyranny, and as for the good ones, it increases them in disbelief and tyranny.

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They take it as a means to obey God and please Him, as Dhul-Qarnayn did.

(**Then he followed a reason**) Dhul-Qarnayn returned from the West to the East, which God Almighty referred to when He said: (**Until**, **when he reached the rising of the sun**, **he found it rising over a people for whom We have not given any covering other than it**.). What is meant is the rising of the sun, and the pronoun "he found" and "it" go back to the sun, and what is meant by cover here is the building and what is attached to it, such as huts, tents, and caves. The meaning is that when Dhul-Qarnayn arrived in a country in the East, he found a people in a land exposed to the sun, and their lives were as primitive as the beasts of the desert. Some commentators suggested that this land is located on the eastern shore of Africa... And God Almighty did not mention what Dhul-Qarnayn did to these people: Was it good for those who believed? And he did righteous deeds among them, and tortured those who persisted in disbelief, or left them alone because they are like animals and are not responsible for anything, or for some other reason? God knows best. (**Likewise**, **we have been informed of what he has**.) That is, this is the matter of Dhul-Qarnayn, whose information and circumstances we have been informed of.

Gog and Magog verse 93–100:

(**Until**, **when he reached between the two walls**, **he found besides them a people who could hardly understand a word**. (93) **They said**, "**O Dhul-Qarnayn**, **indeed Gog and Magog are making mischief in The earth**. **Shall we grant you a means of protection so long as you put a barrier between us and them?** (94) **He said**, "**What my Lord has empowered me with is better**,

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so help me with strength that I may put among you." (95) **Bring me the iron slivers until**, **when he had leveled the two shells**, **he said**, "**Blow up**," **until when he made it fire**, **he said**, "**Bring me**, **that I may pour drops upon it**." (96) **But they could not**. (97) **He said**, "**This is a mercy from my Lord**. **When the promise of my Lord comes to pass**, **He will make it crushed**." **And it was**

The promise of my Lord is true. (98) **And We left some of them that Day wavering among others**, **and the trumpet was blown**, **so We gathered them all together**. (99) **And We will expose Hell that Day to the disbelievers**. **casually** (100))

the language :

The kharaj is opened with a fatha for the kha and a sukun for the ra' of the ja'al. And backfilling the barrier. The word "Zabar" with the ḍaḍā' is a ḍā' and the letter "ba'" is pluralized with the plural of zābāra, which is the piece. And the shells are on the side of the mountain. The diameter is copper, iron, or melted lead. To make it appear, to exalt it. The pictures are a horn being blown.

Parsing:

What enabled me (what) is a noun connected to a subject, and the best predicate. And as a first object to make, and between you and them is related to the deleted second object. And they were able to originate it. They were able, so the ta was deleted in lightness. And the noun of "to show it" is the object of "they were able". Collectively, there is an absolute effect.

Meaning:

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(**Then he followed a reason**). Dhul-Qarnayn returned to a third country located east of the Black Sea, inhabited by the Saqaliba - as it was said - and to it the Almighty referred to it by saying: (**Until**, **when he reached between the two walls**, **he found besides them a people who could hardly understand a word**.). What is meant by the two mountains here is two mountains, and the people whom Dhul-Qarnayn found there did not understand his language, nor the language of those with him, nor did he and those with him understand the language of the people, but he understood their demands by pointing, or by means of a translator, as evidenced by the Almighty's saying: (**They said**, "**O Dhul-Qarnayn**, **indeed Gog and Magog are spreading corruption on earth**. **Shall we grant you an allowance so that you may put a barrier between us and them?**"). Sheikh Al-Maraghi said in:

His explanation: "Gog are the Tatars, and Magog are the Mongols, and their origin is from one father called (Turk). Their country extends from Tibet and China to the frozen sea, and among them are Genghis Khan and Halaku." Then Al-Maraghi reported from Al-Muqtataf magazine for the year 1888 that the Dhul-Qarnayn Dam is located behind the Oxus in the Balkh Prefecture, and its name is now Bab Al-Hadid, and it is near the city of Termez, and that the German scientist "Seldberger" mentioned it in his trip that was in the early fifteenth century, and the Spanish historian "Clavijo" also mentioned it in his trip in the year 1403.

Whatever it was, the people asked Dhul-Qarnayn to build a dam for them that would protect them from Gog and Magog, for they were invading their land and subjecting them to terrible torment, killing, captivity, and plundering. They stipulated for themselves that Dhul-Qarnayn would make a share of their wealth if

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he built the dam. (**He said**: "**Whatever my Lord has empowered me with**.") And He gave me power and money (better) than what God has given you. You are in greater need of your money, so spend it in your interests. (**So help me with strength**, **and I will put a barrier between you and them**.) What is meant by force here is the workers and construction tools, and by filling the dam and the barrier (**Bring me iron cock**) That is, definitely of it (**Even if it equates the two shells**). The two shells are on the sides of the two mountains because they coincide, that is, they meet, and in the speech there is a deletion, and its appreciation. So they brought him the iron, and he placed some of it on top of the other until it blocked the distance between the two mountains to the top of them. Then they brought him fuel, so he lit a fire in it, and he put the blowers on and (**He said**, "**Be blown away**," **until he made it fire**) That is, they blew and the dam became like fire, burning and glowing, and then (**He said**, "**Come to me and I will pour some drops on him**.") The drop is melted steel, so they brought it to him and he poured it on the heated iron, so it stuck together and became a mountain of iron.

(**But they could not**) The conscience is for Gog and Magog (**To show it**) To climb above it because of its height and smoothness (**And they were not able to dig it up**) Strong and dense (**He said**: **This is a mercy from my Lord**). This is a reference to the dam, and in the saying "a pronoun" it refers to Dhul-Qarnayn, and he praised God Almighty for this mercy and blessing that he completed at his hand. Thus, the sincere believer humbles himself before God and thanks him whenever God's blessings continue upon him.

The construction of this dam is the truest example of cooperation and compassion in the history of humanity

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Between the major rich countries and the weak "developing" countries, between the people who have the means of development and the people who do not have them.

The power of the United States is very similar to the power of Dhul-Qarnayn in that neither of them is comparable to a power in its era, but the difference is very far in terms of results. Dhul-Qarnayn, with all his power, was the king of the good and happiness of humanity. As for the power of the United States, it is to protect evil and Zionism, and to control capabilities, markets, and ideas in the interest of colonialism and reactionism in all its forms and manifestations, and the evidence for this cannot be reached by statistics. It is supporting the Zionists. Against the Arabs, it fueled racism in its country and in Rhodesia, and from military coups in Africa and elsewhere to attacking the liberation forces in the Congo and everywhere. As for Vietnam, it mobilized armies to destroy them, and mobilized everything it had, but the steadfastness of the Vietnamese people taught the United States a lesson in humiliation and humiliation that it will not forget for the rest of its life... and all the success that the United States has achieved is partial and temporary and goes with the struggle of the peoples, which increases day by day.

(**So when the promise of my Lord comes**, **He will make it devastating**). A pronoun made it for the dam, and daka means level with the ground, and the meaning is that when the time approaches when Gog and Magog will emerge from behind the dam, God will prepare the reasons for its demolition and disappearance. (**The promise of my Lord was true**) There is no doubt about it. Sheikh Al-Maraghi said: "His promise, God Almighty, came true that Genghis Khan and his descendants would emerge, and they spread corruption on earth." In Al-Razi's interpretation, God's promise is here on the Day of Resurrection, and in Al-

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Tabarsi's interpretation, this promise comes after the killing of the Antichrist. As for us, we tend to say Al-Maraghi because it is closer to the Almighty's saying:

(**And We left some of them on that day to wave among others**.). We understand from it that Gog and Magog will spread across the earth after the destruction of the dam, and ruin their lives for the people. God Almighty said: (**Until**, **when Gog and Magog are conquered**, **they will slip away from every direction**.) - 96 Prophets. Moreover, if what was meant was the coming of God Almighty's promise on the Day of Resurrection or after the Antichrist, then the dam would exist now as it is... and it is clear that if it were frankincense, especially since science has made the globe and its inhabitants resemble a single family contained within a single house. (**And it was blown**

The pictures, **so we collected them all together**). This day is the final final day for the first and the last. In Al-Tabari's interpretation, the Messenger of God (PBUH) was asked about pictures. He said: It is a horn that is blown into. And then, what we said about Gog and Magog, or quoted from others, is based on approximation, not on verification, because we did not find a source to rely on, and for this reason we are content with what the apparent meaning of the Holy Qur'an indicates, and we leave the details to others.

Hell and those who lose in deeds, **verses 101-107**:

(**Those whose eyes were covered from My remembrance and were unable to hear** (101) **Do those who disbelieve think that they would take My servants besides Me as guardians? We have prepared Hell as a resting place for the disbelievers**. (102) **Say**, "**Shall we inform you of those who will lose in**

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deeds?" (**103**) **Those whose efforts have gone astray in the life of this world**, **and they think**. **Indeed**, **they do good works**. (**104**) **Those are the ones who disbelieved in the signs of their Lord and the meeting with Him**. **So their deeds are worthless**. **We will not assign to them any weight on the Day of Resurrection**. (**105**) **That is their recompense**: **Hell because they disbelieved and took My signs and My messengers in mockery**. (**106**) **Indeed**, **those who believe and do righteous deeds will have Gardens of Firdaus as a residence**. (**107**))

the language :

An inn is prepared for the inmate, who is the guest. It is also called home.

Parsing:

According to it, it is transitive into two objects, and the infinitive form is that they take the saddām as their noun. And acts of discrimination. And those whose news is lost due to a deleted subject, it is as if it was said: Who are the losers? It was said: They are the ones who went astray, etc. We evaluate the object of weight, meaning we do not give them weight. Abu al-Baqa said: distinction or condition. That is a noun, and their reward is news, and Hell is a substitute for "their reward."

Meaning:

(**And We will display Hell that Day to the disbelievers as an offering**.). Tomorrow, criminals will see their homes in Hell before they are led there, to be burned by two fires: the fire of terror and the fire of conflagration. (**Those whose eyes were covered at the remembrance of me**). The remembrance is heard with

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the ear, but not seen with the eye, and therefore the eye covering here is a metaphor for the hatred of the unbelievers against the Messenger of God (may God bless him and grant him peace) and the believers, and that they were unable to look at him (may God bless him and grant him peace) and at them. (**And they could not hear**) To remember God from His Noble Messenger. In short, criminals cannot bear to hear the truth, nor to look at its people.. This is what we see with our eyes, and it is an inevitable result of the struggle between truth and falsehood, good and evil.

(**Do those who disbelieve think that they would take My servants instead of Me as guardians?**). What is meant by My servants here are the creatures that the polytheists took as helpers other than God, and in the speech there is an omission, meaning, "Do these people think that we are heedless of them?" .. both (**Indeed, We have prepared Hell for the disbelievers, an abode**.). We have prepared for them a place in Hell worthy of their respect. This is exactly like saying to someone whom you belittle and despise: Do you think that I do not appreciate you? How come you are like these shoes?

Human value

(**Say**, "**Shall we inform you of those who lose in deeds, whose efforts have gone astray in the life of this world while they thought?**

They are doing well). The meaning can be summed up that the person who loses the most in a deal and fails them in an endeavor is the complex ignorant who sees his ignorance as knowledge, his evil as good, and his misdeeds as good. There is no doubt that this is a loser and a loser in this world because he lives in a reality other

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than his reality, and he is like that in the afterlife because he meets God tomorrow with ignorance, arrogance, and bad deeds.

The verse indicates that a person's true value is not measured by his view of himself, because the opponent is not an arbiter, nor by people's view of him, because they seek the disappointed and the hypocrites in practice, even if they are fed up with them in theory. Rather, a person's value is measured by the values and principles of the Qur'an, and commitment to its teachings and rulings. It is measured by honesty, justice, and supporting the truth and its people, and sacrificing life and money for this, and the Holy Qur'an is full of this type. Of the teachings, such as the Almighty's saying: (**Be with the truthful**.. **Be upholding justice**.. **Be supporters of God**.. **Be godly**.. **Strive with your wealth and yourselves**.). And in his saying: (**The most honorable of you in the sight of God is the most pious of you**) Every witness is indispensable.

You ask: If the one who made the mistake sees himself right, and that he has done well by correcting the reality, then he should be one of the losers in his actions, even though there is no infallibility except for the one who has infallibility? The answer: The one who makes a mistake is of two types: The first is that he makes a mistake after researching and examining it, just as competent people do, so that the result he arrives at is the ultimate goal that a glorified scholar can reach. There is no doubt that this mistaken is not one of those whose efforts in this world have gone astray, and that his mistake is not faultless. Rather, the one who made it will be rewarded for the effort he made, as stated in the noble hadith, on the condition that he has the intention of reversing his mistake when it is revealed to him. The right thing.

The second category: That he made a mistake because he determined and judged based on mere intuition and illusion, and before he researched and observed, because

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he was ignorant of the principles of scientific research and observation, or he knew them and did not use them at all, or he used them incompletely, so he made a judgment before completing and comprehending all the observations. This one who makes a mistake is one of those who lose in deeds. There is no doubt about that, because God Almighty has commanded contemplation and verification, and has forbidden haste and unknowing statements.

And yet, the lesson that we must learn from this verse is to be honest with ourselves, and not describe it as other than what it is, and do not deceive it with false statements...and also

We must hold it accountable when it suggests arrogance and arrogance to us before God and people hold us accountable, and we must not take a position in which we adhere to our opinions and words, as we believe that they are sacred and cannot be doubted in any way. Mistakes are permissible for everyone and even written. What is strange is that the pretenders acknowledge this principle, but deny its inevitable result.

(**Those are those who disbelieved in the signs of their Lord and the meeting with Him**.). Those are a reference to those who lose in deeds, and the context indicates that what is meant by those who disbelieved in the signs of their Lord and their meeting with Him are them. (**Those whose efforts have gone astray in the life of this world**) Whether they disbelieve in the resurrection or believe in it, what matters to God is faith and action together, not just faith. (**So their deeds are worthless**, **and We will not assign to them any weight on the Day of**

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Resurrection.) That is, destiny, because there is no honor in the sight of God except for those who fear Him.

(**That is their recompense – Hell**, **because they disbelieved and took My signs and My messengers in mockery**.). They disbelieved in God, and mocked the truth and its people. This is the ultimate level of corruption and misguidance, and Hell is the destination for every misguided and corrupt person.

Those who believe and do righteous deeds, **verse 108–111**:

(**They will abide therein**, **not seeking any change from it**. (**108**) **Say**, "**If the sea were ink for the words of my Lord**, **the sea would be exhausted before the words of my Lord were exhausted**, **and if We were to come** (**109**) **Say**, "**I am only a human being like you**. **It has been revealed to me**, '**Your God is one God**.' **So whoever hopes to meet his Lord**, **let him do good deeds and not He associates anyone with the worship of his Lord** (**110**) **In the name of God**, **the Most Gracious**, **the Most Merciful**)

the language :

Paradise Garden. And the shift squint. What is meant by ink here is ink.

Parsing:

They will live forever. And extended discrimination.

Meaning:

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(**Indeed**, **those who believe and do righteous deeds will have the Gardens of Firdaus as a residence**.). After God Almighty threatened the unbelievers with Hell and promised the believers Paradise, and Paradise is one of the highest places in Paradise, the Greatest Messenger (PBUH) said: If you ask God, ask Him for Paradise. (**They will abide therein forever**, **never turning away from it**.). Al-Hawl means transformation, and the meaning is that God Almighty rewards the righteous believers with what they would not be satisfied with as an alternative. He is sufficient and sufficient for everything they seek. The verse indicates that there is no greed in the afterlife, otherwise the greedy person will not be satisfied with anything.

(**Say**: **If the sea were ink for the words of my Lord**, **the sea would run out before the words of my Lord ran out**, **even if we brought an ink like it**.). The word "sea" is a generic name that includes all seas, and ink is ink, and it runs out, is cut off, and is exhausted. What is meant by "before it runs out" is that His words, the Almighty, will never run out, and we brought something like it extended, that is, we added to it something similar to it in abundance. The meaning is that if it were assumed that the entire seas were ink with which to write the words of God, the ink would run out, and His words would remain indefinitely, and in the meaning of the verse is the Almighty's saying: (**Even if the trees on the earth were pens**, **and the sea were to be supplied by seven seas after it**, **the words of God would not be exhausted**.) 27 Luqman.

What is meant by the words of God here are not the words made up of letters of the alphabet, nor the actual command, which is an expression of His saying, "Be" and "it will be," because this command is one and there is no plurality in it: (**Our command is only one**, **like the blink of an eye**.) - 50 The moon, but what is meant by his words here is the ability to create beings whenever he wants, whether

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he says to them "being" in reality, or he says in the near or distant future, and this ability has no end or end, but the seas and trees and the like with them are finite, and everything that is finite is endless.

In other words, everything that exists or will exist - except for God - is obsolete and discontinuous, but His Almighty's ability to create things remains with His existence. We clarify the idea with this example:

A man who knows the principles of agriculture. His knowledge of these principles stays with himself and does not depart from them. As for his planting and planting, they perish and disappear. The power of God Almighty does not diminish or deplete because it is eternal and everlasting. As for His creation, it is an accident, and every accident has a beginning, and every beginning has an end.

(**Say**, "**I am only human like you**.") I am not distinguished from you in anything except that (**It is revealed to me that your God is one God**) Ibn Abbas said: "God taught his Prophet humility with this verse, so he commanded him to acknowledge to himself that he was a human being like everyone else, except that God honored him with revelation." We empathize with Ibn Abbas's saying: And lest Muslims say about Muhammad (peace be upon him) what the Christians said about Jesus (peace be upon him).

(**So whoever hopes to meet his Lord**) And reckoning, reward and punishment (**Let him do good deeds and not associate anyone in the worship of his Lord**.). And everyone who works for other than God has committed polytheism by worshiping Him, whether he says there are multiple gods or not. The difference is that the statement is open polytheism, and hypocrisy is hidden polytheism. In the

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hadith: "Whoever prays hypocrisy has committed polytheism, and whoever fasts hypocrisy has committed polytheism." And based on this prayer and this fasting, it is equal to what else.

Surah Maryam

Meccan, and its verses are 98.

In the name of God, the most gracious, the most merciful

Zechariah verse 1–6:

(Like a disobedient (1) He mentioned the mercy of your Lord to His servant Zechariah (2) When he called to his Lord in a hidden call (3) He said, "My Lord, indeed I am weak in my bones, and my head burned with gray hair, but I did not Should I be wretched by your supplication to my Lord? (4) **And I fear the servants behind me, and my wife is barren. So grant me from You a guardian.** (5) **He will inherit from me and from the family of Jacob. And make him, my Lord, well–pleased** (6))

the language :

Weakness is weakness. The head caught fire, a metaphor for fire igniting gray hair. What is meant by miserable here is the disappointed one, meaning you have never disappointed me in my prayers for you. The male relatives are relatives of the man on his father's side. And after me, after me. A guardian, meaning an heir. And he is satisfied and pleasing to you.

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Parsing:

Mention of a predicate of a deleted subject, i.e. this is a mention. And his servant is the object of mercy because the meaning is that

Your Lord has mercy on His servant or the object of a deleted verb, i.e. I mean His servant. And Zechariah instead of his servant. "Sheba" is a distinction that is transformed from an active participle, because the meaning is "the gray hair of the head has caught fire."

Meaning:

(**that disobedience**) Its counterpart is presented with an explanation at the beginning of Surat Al-Baqarah (**Remember the mercy of your Lord toward His servant Zechariah**). In these verses, God Almighty tells the story of His Prophet Muhammad (PBUH): How He had mercy on His servant and Prophet Zachariah, and blessed him with his son, Yahya...And Zachariah was a descendant of Solomon, son of David, and he was married to Mary's maternal aunt, and he was her guarantor. Reference to this was made when interpreting verse 38 of Surat Al Imran, Part 2, Page 53. It was said that Zachariah was a carpenter. (**When he called his Lord a hidden call**). God called between him and him:

and (**He said**, "**My Lord**, **indeed my bones have weakened and my head has become ablaze with gray hair**, **and I have not been wretched by my supplication to You**, **my Lord**."). Zechariah grew old without having a son, and so he pleaded with God, complaining of his weakness and old age, and he said, among other things: (**My Lord**, **do not leave me alone**, **for You are the best of**

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heirs.) – 89 Prophets. I call upon You, O my God, and I am not desperate for Your grace and mercy: How? You have never disappointed my hope in you, and far be it from you to direct me in my need to someone else.

(**And I feared the servants who would follow me**, **and my wife was barren**, **so grant me from You a guardian who will inherit from me and from the family of Jacob**, **and make him a well–pleased Lord**.). Zachariah was very old, and his wife was old and barren. He feared that when his time came, his cousins, who were from the children of Israel, would inherit him. It was said that they were among the worst people. This was not far off for Israel. If they inherited him, they would offend the people and spoil their religion and their world. Despite Zachariah's old age and the sterility of his wife, he had great confidence in his Creator, and so he called on him to mend his brokenness and make up for it. His need.

The good news about Yahya, **verses 7–11**:

(**O Zachariah**, **indeed we give you good news of a boy whose name will be Yahya; to whom We have not previously given a name by name**. (7) **He said**, "**My Lord**, **how can I have a boy when my wife is barren and I have reached puberty? Of arrogance and rebelliousness** (8) **He said**, "**Thus said your Lord**, **'It is easy for me**, **and I created you before**, **and you were nothing**.**'** (9) **He said**, '**My Lord**, **make for me a sign**.**' He said**, '**Your sign is that you do not speak**. **people for three nights together** (10) **Then he came out to his people from the mihrab and inspired them to glorify God morning and evening** (**11**))

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the language :

Aged, meaning he has reached an age to the point where his joints and bones have dried out. And the sign verse. He was healthy and free of any blemishes. And the prayer mihrab.

Parsing:

His name is Yahya, a subject and predicate, and the sentence is an adjective for a boy. What kind of news is there in advance? And together a state of conscience spoke. And if they glorified (that), it is interpreted to mean any.

Singer:

(**O Zachariah**, **we bring you good tidings of a boy whose name is Yahya**, **to whom We have not previously given a name by name**.). God answered Zechariah's prayer, and gave him good news that a boy would be born to him, and that God Almighty named him My Love.

He is in the loins of his father, and no one before him was given this name. It was said: Yahya is John, known as Al-Ma'dani among Christians.

(**He said**, "**My Lord**, **how can I have a son when my wife is barren and I have reached the age of old age?**"). This is not an exclusion, but rather an expression of glorification and gratitude for God's blessings and His ability that transcended the traditions and customs. He is an old man, and his wife is an old and sterile woman. Despite this, God has been gracious and blessed with a child.

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(**He said**: **Thus said your Lord**, "**It is easy for me**, **and I created you before**, **and you were nothing**."). The speaker of the two sayings is one, and he is God, meaning that God said to Zechariah: Your Lord said, etc. Many Muslim authors have followed that, and one of them says: "Muhammad said, 'He is Ibn Malik'," meaning himself. The same is true of what al-Tabari said about himself: Abu Jaafar Muhammad ibn Jarir al-Tabari said... Nothing is difficult for God, for things are equal to Him, and their existence does not need except the word "be."

(**He said**, "**My Lord**, **make for me a sign**." **He said**, "**Your sign is that you will not speak to the people for three uninterrupted nights**." **Then he came out to his people from the sanctuary and inspired them to say "subhanahu" morning and evening**.). What is meant by inspired to them is that he gestured to them with his hand or wrote. Because he is forbidden from speaking. The details are presented when interpreting verse 41 of Surat Al Imran, Part 2, p. 54.

Yahya verse 12–15:

(**O Yahya**, **take the letter firmly and We gave him judgment as a child** (12) **and kindness from Us and purity**, **and he was pious** (13) **and was kind to his parents and was not tyrannical and disobedient** (14) **And peace be upon him the day he was born**, **and the day he dies**, **and the day he is resurrected alive** (15))

the language :

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What is meant by the book here is the Torah. Tenderness, kindness and mercy. Zakat is purity. Piety is obedience to God. The mighty and transcendent one who is not subject to anything. And the Assi sticks. Peace and safety.

Parsing:

Strongly related to the immediately deleted by Yahya. And a boy now. And tenderness is compassion for judgment. And righteousness is a conjunction of "pious."

Meaning:

(**Oh Yahya**) God Almighty sufficed with this call, saying: that Yahya has been born, and that he has come to reason and understand what is said to him, and is able to act upon the Torah, which is the book that God meant when He said: (**Take the book firmly**) What it means to take it strongly is to commit to working hard and sincerely at it. Then God Almighty described Yahya with the following descriptions:

(**And We gave him wisdom as a child**, **kindness from Ourselves**, **and purity**, **and he was pious and kind to his parents**, **and he was not tyrannical and disobedient**.). What is meant by being given wisdom as a child is an understanding of religion at an early age, and this is a blessing from God that was bestowed upon Yahya, just as He bestowed upon him by being born to two great parents, and God Almighty singles out for His mercy whomever He wills. In some narrations, the boys said one day to Yahya: Let us play. He said: We are not created for play. Take us to prayer. Kindness is mercy toward servants, zakat is purity and holiness, piety is obedience to God, and righteousness toward parents is the opposite of disobedience, and the Almighty says: (**He was not tyrannical and disobedient**) A conjunction of interpretation, because the pure and pious are not the tyrannical and disobedient.

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(**And peace be upon him the day he was born**, **the day he dies**, **and the day he is resurrected alive**.). This is a metaphor for Yahya being pleasing to God in this world and the hereafter, and it is clear that his satisfaction is a natural result of the epithets with which God described Yahya (peace be upon him).

You ask: Why did God single out Yahya with these clear qualities, even though he was a boy?

The answer: God has affairs in His creation. He may grant credit to children, and deprive adults of it, and each of His giving and withholding has a wisdom that minds may comprehend, or may be unable to comprehend. But they are trying, and it is not far-fetched that the intention of Yahya having these qualities at his age is to throw an argument against the Children of Israel if they disagreed about him and did not respond to his advice and call, and God created Jesus without a father. (**That We may make him a sign for the people and a mercy from Us**, **and it will be a decreed matter**.) This verse comes in the next section.

Despite this compelling argument, they disobeyed Yahya and rebelled against him, and finally they killed him and his father, for no other reason than to forbid evil. This is not too much for someone who says about God: His hands are tied. He is the poor and we are the rich.

In the stories of the prophets, Herod, the ruler of Palestine at that time, fell in love with Herodias, his niece, because of her beauty, and decided to marry her. When Yahya denied that, Herodias became angry with him, and stipulated that her uncle should have Yahya's head as her dowry, so he slaughtered it and gave her the head. The famous story about Ali bin Al-Hussein bin Ali (peace be upon him) was famous:

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that when his father went to Iraq, he often mentioned Yahya, and he said: Who The disgrace of the world to God is that the head of Yahya bin Zakariya was given as a gift to one of the prostitutes of the Children of Israel.

Maryam verse 16–21:

(**And mention in the Book Maryam when she withdrew from her people to an eastern place** (16) **and took a veil from other than them. Then We sent to her Our Spirit, and he appeared to her as human beings**. (17) **She said, "I seek refuge in the Most Gracious from you, if you are pious**." (18) **He said, "I am only the messenger of your Lord to give you a pure son**." (19) **She said, "How can I have a son?"**

And no human being has touched me, nor have I been unjust. (20) **He said, "Thus said your Lord, 'It is easy for me. And We will certainly make him a sign to the people and a mercy from Us.' And it was a matter decreed**. (21))

the language :

I retired. I retired. And an eastern place to the east. And our soul is Gabriel. And together the whole structure. I seek refuge in holding fast. And inevitably spent.

Parsing:

Maryam to delete the addition of any news of Maryam. The place is an adverb in the accusative case, namely, in an eastern place. And normal human beings because the meaning represents a being in the image of normal human beings. How can there be

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any news presented? It was a matter whose noun was omitted, that is, his creation was a decreed matter.

Meaning:

(**And mention in the Book Maryam when she withdrew from her people to an eastern place**, **and took a veil from them**.). The apparent meaning of the verse indicates that Mary isolated herself from her family and secluded herself in an eastern place, and that she placed a veil between them and her, so that she could neither see them nor see her. Why did Mary retire? Is it because she saw something she disliked, or to devote herself to worship or something else? Is what is meant by the eastern place the place where the sun rises, or the place located east of Jerusalem, or the east of its people's home? Also, what type of veil did you take without them? Is it a wall or a hut? .. Nothing in the verse indicates the answer to these questions, because they are not related to belief or to life because of. And it's not far from that

God Almighty may have inspired her to this seclusion so that Gabriel would inform her of the birth of Jesus (peace be upon him), while she was isolated from people.

(**So We sent to her our spirit**, **and he appeared to her as a normal human being**.). What is meant by our spirit is Gabriel, and he appeared before her in the form of a perfectly created human being. In some interpretations, he came to her in the form of a human so she could feel comfortable with him, and in a second interpretation, she was afraid of him and terrified by this surprise: a stranger storming in on her without permission, while she was in isolation? This is a suspicious thing.. and this saying is more likely and correct, with evidence that she was frightened and (**She said**, "**I seek refuge in the Most Gracious from you if you are pious**.").

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Seek refuge in God from polytheism if you believe in Him and in His reckoning and punishment. Her fear of God is because she has no means to deter him in this position other than fear of God. Otherwise, she is seeking refuge in God, trusting in Him, whether the one she fears is pious or wretched.

(**He said**, "**I am only the messenger of your Lord to give you a pure boy**." **She said**, "**How can I have a boy**, **since no human being has touched me**, **and I am not a prostitute?**"). Do you give me good news of a boy? how? And from where? I do not have a husband, and I do not commit treason or immorality. (**He said**: **Thus said your Lord**, "**It is easy for me**, **and let us make him a sign for the people and a mercy from us**." **And it was a matter decreed**.). The Faithful Spirit said to her: The causes of birth are not limited to God by intercourse and sexual intercourse. Just as He created things with their familiar causes, He also creates them with the word "be," just as He created the universe from nothing, and Adam without a father and a mother. And God Almighty wanted to make your child a clear proof of the greatness of the Creator and the prophethood of the newborn, and that it be a mercy for humanity, and a compelling argument against the Children of Israel who tried to kill him. We explained this in detail when interpreting verse 45 and what follows of Surah Al Imran, Part 2, Page 61.

Conception of Jesus, **verses 22–26**:

(**So she carried him and withdrew with him to a far place**. (22) **Then labor brought her to the trunk of the palm tree**. **She said**, "**I wish I had died before this and been forgotten**, **forgotten**." (23) **So he called her**. **Underneath it**

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Do you not grieve? Your Lord has placed under you a comfort. (24) **And He will shake at you the trunk of the palm tree**, **and it will cause fresh dates to fall on you**. (25) **So eat and drink and soothe your eyes**. **So if you see any human being**, **then say**, "**Indeed**, **I have vowed a fast to the Most Merciful**, **and today I will not speak to any human being**." (**26**))

the language :

Far far away. The original came, so the transitive hamza entered the verb, so the word "jaja" became like "aqama" and "qaada." And open labor. He forgets the vile thing that he does not pay attention to. The secret has meanings in the language, including table and leader. Reaping fruit is what is ripe and suitable for picking and harvesting.

Parsing:

Do not be sad (that) is interpreted to mean any or no. And the trunk of the palm tree has an extra baa in Arabic. The subject of the fall is a hidden pronoun that returns to the palm tree. And it's moist. Or it is composed of two words (that), the conditional and the superfluous.. and a present tense noun with which the woman was addressed, and the noun of emphasis was added to it.

Meaning:

(**So she carried him and took him away to a far place**.) It was said: Gabriel blew on her shirt, and his blow was a cause of pregnancy, and the source of this statement appears in verse 91 of Surat Al-Anbiya: (**And she who maintained her chastity**, **so We breathed into her of Our Spirit**.). And verse 12 of Surat Al-Tahrim:

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(**And Maryam**, **the daughter of Imran**, **who guarded her chastity**, **so We breathed into her of Our Spirit**.). We have pointed out more than once that the verses of the Qur'an explain each other because their source is one, and if we notice all the verses mentioned in Jesus and Mary (peace be upon him), if we notice them on this principle, we understand from their totality that what is meant by the blowing is creation and casting, and that what is meant by the spirit is Jesus in particular. Verse 171 of Surat An-Nisa expresses this. The Almighty said: (**The Messiah**, **Jesus**, **son of Mary**, **is only the Messenger of God**, **and His word which He bestowed upon Mary**, **and a spirit from Him**.). His word is "Be" with which He creates things, and the meaning of His statement to Mary is that Mary or her womb is the place of the created being. See Part 2, p. 500. Whatever it was, when Maryam felt pregnant, she moved away from her family out of shame and embarrassment.

(**Then labor brought her to the trunk of the palm tree**.). Absolute labor and the precursors of childbirth, and he came with her in the sense that he came with her, and the original came, then the transitive hamza entered and became like with him as he made him sit and sleep. Al-Razi said: "He came," which is narrated from "he came," except that its use changed to the meaning of refuge. Accordingly, the meaning is that labor forced her to the trunk of the palm tree so that she could lean on it, seeking to facilitate childbirth. (**She said**, "**I wish I had died before this and been forgotten and forgotten**."). This word and others like it are uttered by every person in times of crisis and when the situation becomes difficult for him. He releases his worry and distress with it, and there is no annoyance to the one who says it unless he is doubtful about his religion or doubts its certainty.

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(**Then he called out to her from beneath her**: "**Do not be sad**, **for your Lord has put a secret under you**."). What is meant by "secret" is the stream of water... and the first thing that comes to mind from the context of the speech is that the caller is Jesus (peace be upon him) and not Gabriel, as many commentators have claimed, and this call is one of Jesus' miracles, just like his birth and resurrection of the dead. Jesus said in his call to his mother (**And shake the trunk of the palm tree towards you**, **and it will let down on you pleasant spices**.). It was said: The season was not the season of fresh dates, and that carrying the palm tree for him was a miracle, and this is not far-fetched because the word senses it, and the situation in which Mary was performed was a miracle within miracles.

(**So eat**) From wet (**And drink**) From the table (**And soothing our eyes**) Have a good soul with your blessed baby (**Either you see one of the human beings**) He asked you about the baby (**So tell me**) By gesture and sign: (**I have vowed a fast to the Most Merciful**) In silence, it was fasting

The Israelis at that time (**I will not speak to anyone today**). We have nothing to say here except to explain the words linguistically, as there is no room for reason in this matter, as long as the apparent meaning of the word does not clash with the rule of reason. See the section on the rationally abstained and the habitually abstained, part 2, p. 61.

I have come shortly. **Verse 27–35**:

(**So she brought it to her people**, **carrying it**. **They said**, "**O Mary**, **you have done something strange**." (27) **O sister of Aaron**, **your father was not an evil**

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person, nor was your mother a prostitute. (28) So she pointed to him. They said, "How can we speak to someone who is a child in the cradle? (29) He said, 'Indeed, I am a servant of God. He gave me the Scripture and made me a prophet.' (30) And He made me blessed wherever I am and gave me commandments." With prayer and zakat as long as I live (31) and out of dutifulness to my mother and has not made me a wretched tyrant (32) and peace be upon me the day I was born and the day I die and the day I am resurrected alive. (33) That is Jesus, son of Mary. He speaks the truth about which they dispute. (34) It is not for God to take a son from Him. Glory be to Him. When He decrees a matter, He only says to it. Be and it will be (35))

the language :

Freya is from slander, and what is meant here is the claim of being born without a father. The cradle is being prepared for the boy. What is meant by the book is the Gospel.

Parsing:

A sentence carrying an adverb. How do we speak (how) is a condition, i.e. in any condition we speak, or an absolute object indicating the meaning of any words we speak. And whoever was (kan) is complete, meaning he found, and a boy is a condition. Where (where) is a condition and an excess. As long as I live (what) is a circumstantial noun, meaning the duration of my life.

Meaning:

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(**So she brought him to her people**, **carrying him**). Mary gave birth to her child and carried him to her people, safe and reassured, because the pregnancy that caused her accusation was the truest witness to her integrity. (**They said**: **O Mary**, **you have come to something strange**.) By claiming pregnancy without defilement and sexual intercourse... it is pure slander (**O sister of Aaron**) He is the brother of Moses, and she is one of his descendants, and the intention is to remind her of her good origin, and that if he pays zakat on the original, the branch must also pay zakat, so how did she produce something similar to it that had not come from her origin? (**Your father was not a bad person**, **and your mother was not a bad person**.). Who do you resemble in your actions, which only someone who is the daughter of an evil man or the daughter of a prostitute would do?!

(**She pointed to him**) She cites him as a martyr of her innocence, and he is the most truthful of witnesses, because he speaks with the tongue of God (**Qalwa**) We wonder: (**How do we talk to someone who was in the cradle as a boy?**). But the one in the cradle spoke to them before they spoke to him (**He said**, "**I am a servant of God**. **He gave me the Book and made me a prophet**.") That is, He will make me a prophet later, because an infant cannot be a role model for people or a proof for them. How can he, when he is not responsible for his words and actions, be responsible for conveying God's messages to his servants? We previously quoted from the Gospels that Jesus was sent at the age of thirty, but he spoke in the cradle to absolve his mother of adultery and immorality, not because he was a sent prophet. See Jesus and the Prophecy of Children, vol. 3, p. 144.

(**And He made me blessed wherever I am**). Everyone who benefits people in some way is blessed and auspicious, and everyone who harms one person, let alone the group, is evil.

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Misery and corruption (**And he enjoined upon me prayer and zakat as long as I live**, **and to be dutiful to my mother**.). He acknowledged this about himself, through obedience and servitude to God, and denied that he was a god, a son of God, or a partner with him, as the Christians claim. (**He did not make me a wretched tyrant**) As the Jews claim, rather, he is a righteous servant and a sent prophet, as Muslims believe (**And peace be upon me the day I was born**, **and the day I die**, **and the day I am resurrected alive**.) Its counterpart was soon preceded in verse 15.

(**That is Jesus**, **son of Mary**, **the word of truth about which they dispute**.) That is, they complain and disagree. This is the word of truth, knowledge, and justice in Jesus Christ. He is not a wretched tyrant, as the Jews said, nor is he a god, his son, or his partner, as the Christians said. He is a prophet who conveys the messages of his Lord, and a servant of His servants who prays and purifies, and he is blessed and benefits people, and humble and benevolent to his mother and others.

(**It is not for God to have a son**. **Glory be to Him**. **If He decrees a matter**, **He only says to it**, "**Be**," **and it is**.). If God had children, they would monopolize for themselves all of His goodness and blessings, deny them to every creature, corrupt what the father did right, and fill the universe with evil and misguidance, just as some of the children of leaders do in this era. The equivalent of this verse was presented in Surah Al Imran, verse 59, and Surah Al-Isra, verse 111.

This is a straight path, **verses 36–40**:

(**Indeed**, **Allah is my Lord and your Lord**, **so worship Him**. **This is a straight path**. (**36**) **Then the factions differed from among them**, **so woe to those**

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who disbelieve at the sight of a terrible day. (37) **Hear over them and see the Day they come to Us**. **But the wrongdoers today are in clear error**. (38) **And warn them on the Day of Regret when the matter has been decided and they are in Heedless**, **and they do not believe** (39) **Indeed**, **it is We who inherit the earth and those upon it**, **and to Us they will be returned** (40))

the language :

What is meant by parties is sects of the People of the Book. And among them, that is, the difference did not go beyond them, as you say, they differed among themselves. And woe, shame and humiliation. And the Day of Heartbreak is the Day of Resurrection.

Parsing:

I hear them and see. The pronunciation is the command pronunciation, and the meaning is predicate with an exclamation, the b is superfluous, and the pronoun is in the nominative as a subject to hear, and the like is "hasan ba'zaid," meaning "hasan zaid," or what good he did. And when it was decided (then) instead of the Day of Regret.

Meaning:

(**And God is my Lord and your Lord**, **so worship Him**. **This is a straight path**.) This verse is a reference to the words of Jesus: (**I am the servant of God**) etc.) He commands them to worship one God and not to associate anything with Him, and that the religion of monotheism is the right path. Whoever follows it will be saved, and whoever strays from it will fall into error. (**Then the parties differed**

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among themselves) They are the people of Jesus. A group of them said: Jesus is God. He descended to earth and then ascended to heaven. A second said: He is the son of God. A third said: He is the servant of God. This was a disagreement in the past, but today they agree on the divinity of Jesus.

(**So woe to those who disbelieve from the sight of a terrible day**!). What is meant by those who disbelieve here is the first group that says: Christ is God, and the second group that says: He is the Son of God, and this verse is a second expression of the Almighty's saying: (**That is the thought of those who disbelieve**, **so woe to those who disbelieve from the Fire**.) - 27 p. (**Listen to them and see the day they come to us**.) When the disbelievers see the torment on the Day of Resurrection, they say: (**Our Lord**, **let us see and hear** - Right - **So return us to do good deeds**. **We are certain**.) - 12 prostration, and before, when they were called to the truth, they used to say: (**Our hearts are hidden from what you are calling us to**, **and in our ears is deafness**.) - 5 separated (**But the wrongdoers today are in error**

Clear) What is meant by today here is the Day of Resurrection, and by misguidance is torment, as there is no path on that day, neither to guidance, nor to misguidance, but rather to reckoning and recompense, and nothing else.

(**And warn them of the Day of Regret**, **when the matter has been decided**, **and they are heedless**, **and they will not believe**.). The speech in their warning to the Prophet (PBUH), and the Day of Heartbreak is the Day of Resurrection, and it was called that because the criminal soul says tomorrow: (**Oh**, **my sorrow for what I neglected in the presence of God**, **even if I was one of those who**

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mocked.) - 56 Al-Zumar, and the matter was settled at that time when there was no reversal or return, and they are in heedless now when they could turn away from their disbelief and misguidance, and ask God for pardon and pardon, but they did not do so, and they continued blindly in their transgression, and the Almighty says: (**And they do not believe**) It means that they do not believe our saying: They will be resurrected, but rather they twist their heads, and they mock.

(**Indeed**, **we inherit the earth and those on it**, **and to us they will return**.). The earth and everyone on it belongs to God, and no one owns anything with it, and man is a transient and non-resident in it, and everything in his hand is bare, he is responsible for it and held accountable for it... In short, this verse is synonymous with the word "Indeed, to God we belong, and to Him we shall return." Its intention is to intimidate and rebuke the disobedient, on the one hand, and to alleviate the Prophet's (may God bless him and grant him peace) grief and pain due to the disbelievers turning away from his call, on the other hand.

Abraham verse 41-50:

(**And mention in the Book Abraham**. **Indeed**, **he was a truthful and a prophet** (41) **when he said to his father**, "**O my father**, **why do you worship that which neither hears nor sees**, **nor is of use to you at all?**" (42) **Oh My father**, **indeed**, **knowledge has come to me that has not come to you**, **so follow me**, **and I will guide you to a straight path**. (43) **O my father**, **do not worship Satan**. **Indeed**, **Satan is a disobedient to the Most Merciful**. (44) **Oh He refused**

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Indeed, I fear that a torment from the Most Gracious will afflict you, and you will become a friend of Satan. (45) **He said, "Are you desisting from my gods, O Abraham? If you do not desist, I will stone you to death." And abandon me for a long time**. (46) **He said, "Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He has been keen on me**. (47) **And I will isolate myself from you and from what you call upon besides God. And I pray to my Lord, perhaps not When I call upon my Lord I am wretched**. (48) **Then when He turned away from them and from what they worship besides God, We granted to him Isaac and Jacob, and each of them We made a prophet**. (49) **And We bestowed upon them Of Our mercy and We have given them a language of truth exalted** (**50**))

the language :

A friend is an exaggeration in honesty and sincerity. The straight path is the right path. And for a long time. Hafia is very warm and caring. He was miserable and disappointed in his efforts.

Parsing:

When he said (then) an adverb related to a friend. Its origin is my father, so the speaker's yā' was deleted and it was replaced with the broken tā'. This is only said in the call, so it is not permissible to say "my father" and "my nation said" - as in Majma' al-Bayan - and "something" is an absolute object. Raghib is a subject, while you are a subject, sad, masked, predicate, like Aqaim Zayd. I am filled with an adverb in the accusative case of abandoning me, and the infinitive is that I may not be the subject, perhaps, and it is complete here. Both are the direct objects of making us.

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Meaning:

(**And mention in the Book Abraham**. **Indeed**, **he was a truthful prophet**.). What is meant by the book here is the Qur'an, and honesty is one of the most complete and best qualities, and what we understand from describing Abraham as a prophet after describing him as honest is that he is honest by nature and nature, even if he is not a prophet.

When interpreting verse 74 of Surat Al-An'am, vol. 3, p. 212, we mentioned the difference of scholars regarding what is meant by the father of Abraham mentioned in the Qur'an: Is he the real father, or the metaphorical father, meaning the father's brother? We said: There is no point in this dispute, and that the Muslim must believe in the prophethood of Abraham (peace be upon him), but believing in his father's Islam is not part of religion, especially since the apparent meaning of the Qur'an indicates his disbelief.

Whatever it was, Abraham called his real or metaphorical father to Islam, and said to him, in what he said: (**O father**, **why do you worship that which neither hears nor sees and is of no avail to you at all?**). His father used to worship idols, so he protested against him using the logic of reason and common sense... Solid stones that do no benefit or harm if you worship them and prostrate to them? Where is your mind and understanding?

(**O my father**, **knowledge has come to me that has not come to you**, **so follow me and I will guide you to a straight path**.). All people who reject the worship of idols are more knowledgeable and wise than those who worship them, so what about the prophets who receive knowledge from God? If ignorance of some

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matters is an excuse used by the ignorant person, then idols themselves do not provide an excuse or excuse for those who worship them.

(**O father**, **do not worship Satan**, **for Satan is a disobedient to the Most Merciful**.). What is meant by worshiping Satan is obedience to him, because whoever obeys something has worshiped it, and accordingly, everyone who disobeys God in something has worshiped Satan. (**O father**, **I fear that a torment from the Most Gracious will afflict you**, **and you will become a friend of Satan**.) That is, loyal, and it may be "guardian" on its surface, and the meaning is that Satan is loyal to the idol worshipers out of exaggeration, just as you say: People seek refuge from Satan, and Satan seeks refuge from so-and-so, and in all estimations, the intention is to intimidate and warn against obeying Satan and following him.

(**He said**, "**You are estranged from my gods**, **O Abraham**. **If you do not desist**, **I will stone you and abandon me for a long time**."). One day during our studies in Najaf, we, the students, were gathering around the professor.

He explains and clarifies an important issue of the principles of jurisprudence, and after he was certain and reassured of everyone's understanding, he concluded the lessons. But he was soon surprised by an objection from one of the students, and his objection was far removed from the topic of the lesson. The professor turned away from him, looked at the rest of the students and said: There was once a student studying fasting and its rulings, and he continued studying it for more than a month. After completing his study, the professor thought that his student had taken note of fasting from all sides, but The student said to the professor: You spoke and explained

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at length about fasting, but we did not understand whether fasting is at night or during the day.

This is exactly what happened to Abraham with his father. After presenting him with evidence in various ways, and entreating him by saying: O father, four times, he answered him by saying: Do you desire my gods? Are you really determined not to worship her with me? If you are determined, then I have no choice but to kill you or stone you, or disappear from my sight and escape by yourself.

(**He said**, "**Peace be upon you**. **I will ask forgiveness for you from my Lord**, **for he was very keen on me**."). That is, God accustomed him to responding to him. Its counterpart is presented in verse 114 of Surat Al-Tawbah, vol. 4, p. 110 (**And I distance myself from you and from what you call upon besides God**, **and I pray to my Lord**. **Perhaps I will not be wretched in calling upon my Lord**.). Abraham hated his people and his family for the sake of God, and abandoned them for God, so God Almighty replaced him with something better than them, as he gave him Isaac, and after him Jacob, son of Isaac, and honored them with prophethood. This is what is meant by God Almighty's saying: (**Then when he turned away from them and from what they worshiped besides God**, **We granted him Isaac and Jacob**, **and each of them We made a prophet**.). No one abandons any of his worldly affairs to improve his religion except that God will compensate him with something better.

(**And We granted them of Our mercy**) God Almighty did not mention the type of gifted person, because the word "our mercy" refers to it, and God's pleasure is sufficient as a gift and blessing. (**And We made for them a language of lofty truth**). What is meant by the tongue of honesty is what people repeat, generation after generation, in praise of Abraham, Isaac, Ishmael, and Jacob.

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These verses are based on the fact that whoever is sincere to God will be saved by God, and will be with him wherever he is, just as he did with Abraham (peace be upon him).

Moses, Ishmael, and Idris, verses 51–58:

(And mention in the Book Moses. Indeed, he was sincere and a messenger and a prophet. (51) And We called him from the right side of the Mount, and brought him near as a deliverer. (52) And We bestowed upon him of Our mercy. His brother Aaron was a prophet (53) And mention in the Book Ishmael. Indeed, he was true to his promise, and he was a messenger, a prophet (54) and he commanded his family to pray and to give zakat, and he was well–pleasing with his Lord (55) And mention in the Book Idris. Indeed, he was a truthful prophet (56) And We raised him to a high position (57) Those are those whom God has bestowed The prophets are from the descendants of Adam, and from those whom We carried with Noah, and from the descendants of Abraham and Israel, and from those whom We have guided and chosen. When the verses of the Most Gracious are recited to them, they fall down in prostration. And weeping (58))

the language :

Al-Tur is a mountain between Egypt and Midian. And they survived in monologue. We chose and lined up.

Parsing:

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We saved a state of conscience that we brought close to us. Aaron is a substitute for "his brother" and a prophet is a substitute for Aaron. With his Lord, he is attached to "what satisfies him." In the place of an adverb in the accusative case, we nominate it. They prostrated and wept like any other prostrating and weeping person.

Meaning:

(**And mention in the Book Moses**. **Indeed**, **he was sincere and a messenger and a prophet**.). What is meant by the book?

The Qur'an, and sincere by opening the lam, means that God has saved him from everything that disgraces him, and has chosen him for himself, and what it means by kasra the lam is that Moses' words and actions are all sincere for the sake of God, and the meaning of the messenger and the prophet is the same, and the difference is only in consideration and consideration. In that he carries the message of God, he is called a messenger, and in that he informs of it to those to whom he was sent, he is called a prophet, and it was said: The messenger receives revelation and communicates it, and the prophet receives and does not informs. There is no point in this search.

(**And We called him from the right side of the Mount**, **and brought him near as a rescuer**.). Al-Tur is the mountain on which God spoke to Moses, and what is meant by "right" is Moses' right hand because the mountain has neither right nor left, and what is meant by "we brought him close to salvation" is nearness of position, not nearness of place. The meaning is that God honored Moses with his prophecy and message, and he spoke to him without the intermediary of a messenger. Rather, the speech came to him from the direction of his right, as you say: I heard a voice from behind me or to my right. (**And We gave him**, **out of**

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Our mercy, **his brother Aaron**, **a prophet**.). By this, God Almighty refers to a previous case, which is that when God Almighty commanded Moses to go to Pharaoh, Moses said to him in what he said: (**And appoint for me a minister from my family**, **Aaron my brother**, **and strengthen my strength through him**.) - 30 Taha, so the Lord responded to him (**He said**, "**You have been given your request**, **O Moses**.").

Loyalty:

(**And mention in the Book Ishmael**. **Indeed**, **he was true to his promise**, **and he was a messenger and a prophet**, **and he commanded his people to pray and to give zakat**, **and he was well-pleasing to his Lord**.) The meaning is clear and does not require explanation, and it is useful to talk about fulfillment on the occasion of the Almighty's saying: He was true to his promise.

God Almighty praised Ishmael for saying that if he promised something, he would fulfill his promise. The commentators mentioned that Ishmael promised a friend of his that he would wait for him in a place. The man delayed, and Ishmael waited for three days or more. Whether this story is true or not, it symbolizes that a person must make every effort to fulfill his promise, and that whoever evades fulfillment should not be trusted with anything. Rather, we can describe him as a lie and treachery. Even if

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There is a material loss in loyalty, because the loss in debt is greater. The narration came that fulfilling a covenant is one of the signs of people of religion, and that debt is a transaction, and it has been known that whoever does not fulfill his debt has no debt.. I read a speech about loyalty, from which the following was extracted:

"Whoever holds circumstances responsible for breaking a promise is trying to escape from accusing himself, so he blames the circumstances... Loyalty is a beautiful word that resonates with the ear, and has a beautiful impact in life. By loyalty, I mean loyalty to family and friends, to work, to principles, to the homeland, and finally to all of humanity... Loyalty makes you love life, and treachery makes you hate life. The meaning of loyalty to family and friends is to work for them for free, and loyalty to the homeland, where it requires sacrifice. And redemption."

(**And mention in the Book Idris**. **Indeed**, **he was a truthful prophet**.). God Almighty praised him for his honesty and prophethood. (**And We raised him to a high place**). What is meant by place here is status and status. It was said: God raised him to the fourth heaven, and others said: Rather, the sixth, by stoning of the unseen. Also in the interpretations is that Idris was the grandfather of Abu Noah, and that he was the first to sew clothes, write with a pen, look at the stars, and learn arithmetic... We do not know where the commentators got this information from... The famous writer Tawfiq Al-Hakim Al-Masry has a play, which he called Isis, and he said: This Isis is the wife of Osiris, whom King Typhon cursed... And it is said: This Osiris is the Idris whom he referred to. The Qur'an. All of these statements are intuition and imagination.

(**Those are those whom God has bestowed**, **of the prophets**, **of the descendants of Adam**, **of those whom We carried with Noah**, **of the descendants of Abraham and Israel**, **and of those whom We have guided and chosen**, **when The verses of the Most Gracious will be recited to them**, **and they will fall down**, **prostrating and weeping**.). Al-Razi and Al-Tabarsi said: By the prophets, what is meant by the descendants of Adam is Idris because he was the first of all and closer to Adam than Noah, and what is meant by the

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descendants of those who were conceived with Noah is Abraham because he was born from Shem, and what is meant by the descendants of Abraham is Isaac, Ishmael, and Jacob, and Israel is Jacob, and from his descendants are Moses, Aaron, Zechariah, John, and Jesus on the mother's side, and all these and others whom God has guided and chosen. For prophecy they pray to God

They are humbled out of fear of His wrath and torment, even though they are sincere to God and act according to His command. It is better for him to feel fear of God Almighty and repent to Him whoever dares to disobey Him.

Then after them, verses 59–65 were left behind:

(Then there was left after them a successor who neglected prayer and followed desires, so they will meet with destruction. (59) Except those who repent and believe and do righteous deeds – those will enter Paradise and will not They are wronged in no way. (60) The Gardens of Eden, which the Most Gracious promised His servants in the unseen. Indeed, His promise was to be fulfilled. (61) They will not hear therein any idle talk, but peace be upon them. Provide for them therein morning and evening (62) That is the Paradise which We make inherit from among Our servants whoever is pious (63) And We do not come down except by the command of your Lord. To Him belongs what is before us and what behind us and all that is between that, and your Lord is not forgotten. (64) Lord of the heavens and the earth and what is between them, so worship Him and be patient to worship Him. Do you know a name for Him? (65))

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the language :

The successor, with the opening of the lam, is the good offspring, and with its sukoon, the bad offspring, which is what is meant here, and each of them may be used in the meaning of the other. Loss is cancelled, and it is used to go astray. Aden is the residence. And coming is a passive participle in the active participle form. The idle talk is the curiosity of speech. The names similar and similar.

Parsing:

Except for those who repent, a continuous exception from their conscience is thrown. And something is an absolute object. Gardens of Eden instead of Paradise in his saying: They will enter Paradise. And the unseen is related to something immediately removed from the Gardens of Eden, that is, existing in the unseen. And the conscience goes back to God. An exception is an interrupted greeting, that is, but they hear a greeting. And the Lord of the heavens and the earth instead of your Lord, and it may be a predicate of a deleted subject, i.e. He is the Lord of the heavens.

Meaning:

(**Then there were successors after them who neglected prayer and followed desires**.). After God Almighty mentioned the pure prophets, He referred to their evil successors, and described them as abandoning the worship of the Most Gracious, and following Satan. The meaning is summed up in this word: How excellent the predecessors are, and miserable are the successors. (**They will meet with destruction**) Evil and torment as punishment for their disobedience and rebellion

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(**Except those who repent and believe and do righteous deeds – those will enter Paradise and will not be wronged at all**.). The best interpretation of this verse is the saying of the Greatest Messenger (PBUH): The one who repents from a sin is like one who has no sin. The equivalent of this verse was presented in Surah Al-An'am, verse 54, vol. 3, p. 197.

(**Gardens of Eden**) It is a permanent existence, its bliss never ceases, and its resident never ceases (**Which the Most Gracious promised His servants in the unseen**). What is meant by His servants here are sincere believers, and by the unseen, that is, they believed in Paradise and worked for it, while they were absent from it, and it was absent from them. God has praised the believers in the unseen in many of His verses. (**Indeed**, **His promise was fulfilled**). The pronoun means that he returns to God, and the meaning is that God does not break his promise.

(**They will not hear any idle talk therein except greetings**, **and they will be provided for therein morning and evening**.). In this worldly life there is idle talk, lies, and quarrels, but in Paradise there is generous speech and constant provision. Morning and evening are a metaphor for permanence, as there is neither morning nor evening in Paradise (**That is the Paradise which We inherit from Our servants who are pious**.). The word "north" indicates that Paradise belongs to the righteous. God Almighty said: (**These are the heirs who will inherit Paradise**. **They will abide therein forever**.) - 11 believers.

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(**And we do not descend except by the command of your Lord**. **To Him belongs what is before us and what is behind us and what is in between**.). In the interpretation of Al-Tabari and Al-Tabarsi, it is said that the Messenger of God

(may God bless him and grant him peace) delayed the revelation coming to him, and when Gabriel came to him, he said to him: What prevents you from visiting us more often than you visit us? So this verse was revealed. Its apparent meaning is consistent with the content of the aforementioned narration, especially the Almighty's saying: (**And your Lord has not forgotten**) The meaning is that the matter regarding the revelation of revelation belongs to God alone, for He is the Owner of everything, and He has knowledge of everything at whatever time or place it was and will be.. And his saying: What is before us is a reference to what is to come, and what is behind us is a reference to what has passed, and what is between that is a reference to the present.

(**Lord of the heavens and the earth and all that is between them**) And whoever is Lord of the universe, it is impossible for him to forget (**So worship Him and be patient to worship Him**.). This is a command from God Almighty to His noble Prophet to continue with the mission of conveying the message, because it is one of the greatest acts of worship and obedience, and to be patient with the harm he faces for the sake of that. (**Do you know its name?**). God Almighty is nothing like Him in all His attributes of majesty and perfection, and whoever is like Him must be worshiped and obeyed.

I will come out alive, **verse 66–72**:

(**And man says**: **When I die**, **I will surely come out alive**. (66) **Does not man remember that We created him before**, **and he was not a thing?** (67) **Then by your Lord We will certainly gather them together with the devils**, **then We will bring them crouching down around Hell**. (68) **Then We will certainly separate from every sect which of them is most in rebellion against the Most Merciful**. (69) **Then We know best those who are most worthy of it in**

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prayer. (70) **And there is not among you except those who will come to it**. **It is a definite decree from your Lord**. (71) **Then We will save those who feared it**. **And We leave the wrongdoers therein kneeling** (72))

the language :

He remembers. And "he knelt" is the plural of "he knelt," and he is the one who is blessed on his knees. The Shiites are a group that cooperates in one matter. Al-Ati and Al-Attu have the same meaning, which is arrogance and rebellion. The prayer is the source of the fire prayer.

Parsing:

If it is related to something deleted, that is, I will be resurrected if I die. And now. And the devils have an effect with it: We will gather them. And they crouched down right now. Which of them is a relative noun based on the ḍammah, and its place is in the accusative by nṣnṣan, and the most severe predicate of a deleted subject, and the appreciation which is the most severe. The sentence is the subject and the predicate is connected. And they are discerning, and likewise they are praying. And there is no one among you except that it reported (that) as a negation, and its reported as a predicate of a deleted subject, and the sentence is from the subject and the predicate is a predicate of a deleted subject, i.e. there is none of you except he who reported it. And they crouched down right now. And upon your Lord there was a name that was deleted, meaning it was the roses.

Meaning:

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(**And man says**, "**When I die**, **I will surely come out alive**." **Does not man remember that We created him before**, **and he was nothing?**) The meaning can be summed up that the denier of the resurrection has nothing to use as an excuse except astonishment and exclusion: How does life return to a person after it has left him? The answer will be repeated again by whoever came up with it first (**Indeed**, **We created him before**, **and he was nothing**.). This is repeated in many verses. See Part 1, p. 77, Part 2, p. 396, Part 4, p. 378 et seq.

(**By your Lord**, **We will surely gather them and the devils**.). The third person pronoun in "Let us gather them" refers to the deniers of the resurrection, and what is meant by "gathering" is to bring them out of their graves, humiliated and disgraced, along with those who misled them from the truth. (**Then We will bring them crouching down around Hell**.). After they come out of their graves

In the worst case, the angels make them kneel around Hell to look at it, and their regret and groaning increase.

(**Then We will certainly separate from every sect which of them is most in rebellion against the Most Gracious**.). After they gather around Hell, kneeling on their knees, and they are sects and sects, God will first take from each group the leaders and the cruel leaders, and throw them into Hell, then the most powerful and then the most powerful, and each one will be placed in the place appropriate to him from the torment of the fire. (**Then We know best those who are most deserving of it in prayer**.). God Almighty knows the bad deeds that a person commits in secret and in public, and He rewards him with what he deserves. The one who commits a major sin has the greatest punishment, then the lowest and the

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lowest: (**And they find what they did present, and your Lord does not wrong anyone**.) 49 Al-Kahf.

(**And there is none of you except those who come to it. It is a definite decree from your Lord. Then We will save those who feared it, and We will leave the wrongdoers therein kneeling**.). What is meant by flowers here is vision and witnessing, because believers are far away from Hell, as God Almighty said: (**Indeed, those to whom the best of us preceded are those far away from it**.) - 101 Prophets. Because tormenting the obedient person is incompatible with God's justice and grace. The meaning of the verse is that no one will see the Fire with his own eyes on the Day of Resurrection, whether he is good or bad. The bad person sees it and enters it kneeling on his knees, and the good person sees it and passes through it, praising and thankful for the blessing of salvation and salvation from its dog and cowardice: (**So whoever is saved from the Fire and admitted to Paradise has achieved success**.) - 185 Al-Imran.

Abul-Farqayn is the best, verse 73-76:

(**And when Our clear verses are recited to them, those who disbelieve say to those who believe, "Which of the two parties is better in station and better in companionship?" (73) And how many We destroyed before them. They are the best of furnishings and vision. (74) Say, "Whoever is in error, let the Most Merciful extend for him a length of time," until when they see what they are promised, either the torment or the Hour. They will know**

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Who is worse in position and weaker in host? (75) **And God increases those who are guided in guidance**, **and the righteous deeds that remain**. **They are better in the sight of your Lord for reward and better for return**. (**76**))

the language :

Al-Nada Council. And the century is the people of every era. Furniture and house tools. The view is the appearance and appearance. And the extension of grace periods. And the Ansar soldiers. The return is the reference and the consequence.

Parsing:

A position of equal distinction. "How many times" is in the accusative case, "we destroyed" and the distinguishing feature is deleted, i.e. "how many centuries did we destroy." Distinctive furniture. Either the torment or the Hour is a substitute for (what) in the Almighty's saying: They saw what they were promised. And who is evil (from) is a relative noun in the direct object of "they will know," and it is a subject and evil is a predicate, and the sentence is a relative relative. A place, a soldier, a reward, and a return of distinction.

Meaning:

(**And when Our clear verses are recited to them**, **those who disbelieve say to those who believe**, "**Which of the two parties is better in station and better as a rival?**"). A conscience against them goes back to the polytheists of Quraysh, and the clear signs of God are clear proofs of it, and the two groups are the believers and the polytheists, and the meaning is that the Prophet and the Companions protest against the polytheists with the logic of reason and common sense, and the polytheists confront this logic with the logic of the stomach and its philosophy and

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say: We are better and more spacious in living, plentiful in housing, and better in furnishings.

Stomach philosophy:

Epicurus was one of the Greek philosophers contemporary to Aristotle's students, and he had a unique doctrine

According to those who lived before him and came before him, it can be summarized that pleasure is the highest good, and pain is the ultimate evil, and that virtue derives its value from moral pleasures such as friendship and a life of tranquility and comfort, and from sensual pleasures such as food and drink. In light of this philosophy, he said: Man should not rush after his whims and desires for the sake of short-term pleasure followed by long-term pain. In a word, all good according to Epicurus is based in worldly pleasure - it is He does not believe in resurrection - whether the pleasure is represented in the stomach, or elsewhere, and if pleasure is coupled with pain, then what matters is more, so whatever is more pleasurable is good, and whatever is more painful is evil.

There is an ancient philosophy that agrees with Epicurus in that all goodness is in worldly pleasure, but it differs with him in the definition. He says: Goodness is in moral and sensual pleasure together, and it says: Goodness is in the pleasure of the stomach, and the sensory manifestations that accompany it. Among the people of this philosophy are Pharaoh and the polytheists of Quraysh. Pharaoh denied the prophecy of Moses (peace be upon him), and justified his denial by saying: (**Or am I better than this one who is humiliated and can barely speak**, **were it not for me to throw bracelets of gold on him?**) 53 Decoration. He also said: I am your

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Lord, the Most High...and why? He replied: (**Do I not have the kingdom of ؟Egypt**, **and these rivers flow under me? Do you not see?**)

The Quraysh denied the prophethood of Muhammad (peace and blessings be upon him), and they used this as an excuse by saying: (**If only a treasure had not been sent down to him**) - 12 hood. As Pharaoh said: Do I not have the kingship of Egypt? The Quraysh said: We have more wealth, and we are stronger in people... This philosophy of the stomach is not specific to Pharaoh and the polytheists of Quraysh, nor to the affluent and wealthy people. Anyone who respects a person and values him for his money is among those who believed in the philosophy of the stomach and stuffing it, and believed that all goodness is in it and in its fullness. As I read, I read a speech by a paid agent in which he said: Those who blame the United States for its military bases, for attacking the forces of liberation everywhere, and for taking away the capabilities of oppressed peoples, that these blamers forget or are forgetting that the United States is stronger in knowledge and more wealth than all the peoples, and whoever has the highest knowledge and wealth must be tyrannical and tyrannical... and I thought that the philosophy of the stomach had passed away.

With the Age of Darkness, I read the words of this intruder and realized that this philosophy has deep roots in the souls of the pretenders and agents.

(**And how many generations did We destroy before them? They were better in furnishing and vision**.). Its counterpart is presented in verse 6 of Surat Al-An'am, vol. 3, p. 162 (**Say**, "**Whoever is in misguidance**, **let the Most Merciful extend for him a length of time**, **so that when they see what they are promised**, **either the torment or the Hour**, **they will know who is worse in**

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position and weaker." **Soldiers**). God commanded His noble Prophet to say to those who see goodness in the filling of the stomach: Indeed, this which you boast about in terms of your abundance of living is a trial by which God will test His servants, and He will grant them a not-so-short period of time. If they are grateful, God will bestow upon them reward and a good return, and if they increase in disbelief and transgression, He will impose upon them those who will inflict upon them the worst torment in this world's life, or God will punish them with the greatest torment on the Last Day. Then they will know which of the two parties is worse off: Poor believers, or rich unbelievers? If a person were to possess everything over which the sun rises, this possession would not be something mentioned in comparison to the slightest torment than the burning of Hell. Ali, the Commander of the Faithful (peace be upon him), said: "What is good is good after it is Hell, and nothing evil brings good news after it is Paradise, and every bliss short of Paradise is contemptible, and every affliction short of Hell is comfort."

(**And God increases those who are guided in guidance**.). This is by letting them know their true selves, and the places of right and wrong…and this is guidance and the greatest blessing (**And the remaining righteous deeds are better in the sight of your Lord as a reward and better as a return**.). What is returned is the reference and the outcome, and the lasting good deeds are knowledge and useful work, and they are better than money and prestige because they are always permanent and their benefit and reward do not cease, but prestige and money lead to destruction and disappearance.

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Have you seen the one who disbelieved in Our verses, **verses 77–87**:

(**Have you seen the one who disbelieved in Our signs and said**, "**I will certainly be given wealth and children**." (77) **Has he revealed the unseen**, **or**

has he taken a covenant with the Most Gracious? (78) **No, We will write down what he says, and We will extend He has who**

(79) **And we will inherit from him what he says, and it will come to Us once and for all**. (80) **And they have taken gods besides God to be their might**. (81) **No, they will disbelieve in their worship**. **And they will be in opposition to them**. (82) **Have you not seen that We have sent the devils against the disbelievers to tempt them with enemies?** (83) **So do not be hasty against them**. **We only prepare for them an enemy**. (84) **On the Day when We will gather the righteous to the Most Gracious as a delegation** (85) **and We will drive the criminals back to Hell** (86) **They will not have the power to intercede except for those who are accepted with the Most Merciful**. **Covenant** (87))

the language :

We will write what he says, meaning that his words are preserved. We extend to him more torment. What is meant by his inheritance is his plunder, and what he says is a reference to the money and children mentioned in the unbeliever's statement: (**I will be given wealth and children**). What is meant by the opposite is enemies. And its buzzing annoys them. The word delegation is the plural of expatriate, which is the next. They will return to Hell just as animals return to water.

Parsing:

I looked at its origin, I looked at the negative interrogative hamza and the wasl hamza, so I deleted one of them easingly. Ibn Hisham said in the book Al-Mughni:

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"According to Sibawayh, Al-Khalil, Al-Mubarrad, Al-Zajjaj, and most of the Basrans, there is a letter that means deterrence and rebuke, and it has no meaning other than that for them." And alone now. We count the present tense and its direct object is deleted, meaning we count their deeds. They do not have the conscience to return to criminals. Except for those who took an interrupted exception, that is, but for those who took.

Meaning:

(**Have you seen the one who disbelieved in Our signs and said**, "**I will be given wealth and children?**"). It was mentioned in the books of hadiths and interpretations that Al-Aas bin Wael, the father of Amr bin Al-Aas, when he heard of the mention of the resurrection, said mockingly: In the Hereafter, I will be given wealth and children. The wording of the verse is clear that a heretic said this. As for mentioning names and designating people, that is not from the method of the Qur'an, and similar to this verse is the saying of the owner of Paradise: (**And if I were returned to my Lord**, **I would surely find something better than it**, **overturned**.) 36 - Al-Kahf. Almighty God refuted this claim by saying:

(**Did he discover the unseen or did he take a covenant with the Most Gracious?**) Where did this knowledge come from? Does he have the keys to the unseen, or did he take a covenant from God to do so? (No) Neither this nor that.. He is an immoral infidel (**We will write down what he says and extend for him a long period of torment**.). We have preserved his words for him, and we will increase his punishment for them on top of the punishment for his disbelief and slander.

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(**We will inherit from him what he says and he will come to us alone**.) We will also rob him of the wealth and children he has, by his death and destruction, and we will raise him on the Day of Resurrection alone and unique, exactly as we created him the first time. (**And they took gods other than God**, **so that they might be their might**.) Because whoever takes pride in something other than God, He will dress him in a garment of humiliation (**They will disbelieve in their worship and will be against them**.). The pronoun "they disbelieve and be" refers to those who are worshiped, and the conscience "on them" refers to the worshipers. The clearest interpretation of this verse is what is stated in Nahj al-Balagha: "For a little while, the follower disavows himself from the one who is being followed, and the leader from the one who is led, so they exude hatred and curse each other when they meet." And the Almighty said: (**We disavow before you what they used to worship**) - 63 stories. Rather, they worshiped their desires and purposes.

(**Have you not seen that We have sent the devils upon the disbelievers**, **persecuting them in ways?**). That is, it disturbs them, irritates them, and pushes them to sin. The meaning is that God Almighty separates them from the devils who whisper to them and tempt them to sin, and does not intervene with His formative will to deter the devils from them, but rather shows them the path of good and evil, and gives them the full ability to do and leave, and forbids them this, and commands them to do that, and leaves them the choice in what they do and leave...even if He takes away from them... Will and inanimate objects are the same.

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(**So do not hasten on them**. **We are only preparing for them an enemy**.). Do not rush, O Muhammad, with the destruction of the unbelievers, for it will inevitably come, but God delays them for a specified period in order to count their

deeds and then reward them for them with what they deserve. For there is no good in a long life except for the one who believes and does righteous deeds. As for whoever disbelieves and commits evil deeds, his life is a calamity upon him: (**And let not those who disbelieve think that We give them respite to them which is good for their souls**. **We only give respite to them so that they may increase in sin**, **and for them is a humiliating punishment**.) - 178 Al-Imran.

(**On the Day when We will gather the righteous to the Most Gracious as a delegation**). The word "delegation" conveys a sense of honor and honour, and the meaning is that the people of God and those who obey Him will come to Him tomorrow, strengthened and honoured. (**And We will drive the criminals to Hell**.) .. For believers, dignity is due to redemption, and for criminals is humiliation in the market, just as animals are led to the roses of water, criminals are led to the roses of Hell, and wretched is the rose that is brought in. (**No one has the power to intercede except for one who has made a covenant with the Most Gracious**.). Whoever fulfills his covenant with God and does not betray him in any great or small matter, God has given him a covenant of victory and salvation, and of intercession for those who are worthy of it: (**And fulfill your covenant**, **and I will fulfill your covenant**.) - 40 Al-Baqarah.

They said, "**The Most Merciful has taken a son**." **Verse 88-98**:

(**And they said**, "**The Most Merciful has taken a son**. (88) **You have come to something terrible**. (89) **The heavens are almost torn apart from it**, **and the earth will split asunder**, **and the mountains will fall down in ruins**. (90) **If they call upon The Most Merciful has a son**. (91) **And it is not befitting for the Most Merciful to take a son**. (92) **Indeed**, **everyone in the heavens and**

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the earth except one who comes to the Most Gracious as a servant. (93) **Indeed, He has numbered them**. (94) **And they will all come to Him alone on the Day of Resurrection** (95) **Indeed, those who believe and do righteous deeds – the Most Gracious will bestow for them love** (96) **For We have only made it easy. With your tongue to give good news to the righteous**

And warn therewith a vile people. (97) **And how many generations did We destroy before them? Can you sense from them any of them, or hear them shout?** (98))

the language :

The evil rad. And break your fast and inhale. And another fall. Al-Ladd is the plural of Al-Ladd, which is severe in its antagonism. And focus the hidden voice.

Parsing:

The source "who they called for" is the object for which it is a necrosis of their invitation. The infinitive is to take the subject should. And if Nafiyya and every subject and I come are news, that is, there is not one of them but I come. And a slave, i.e. a slave. And alone now. How much did we destroy, and the distinctive is deleted, i.e. how many centuries did we destroy. It is an inflected verb, and one of the objects is ḍas.

Meaning:

(**And they said**: **The Most Merciful has taken a son**. **Indeed, you have come to something terrible, from which the heavens are almost torn apart, and**

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the earth is splitting open, **and the mountains are falling down**, **if they call for a son for the Most Merciful**.). God Almighty threatened those who gave Him sons and daughters. He threatened them in many of his verses, including verse 116 of Surat Al-Baqarah, vol. 1, p. 186, verse 48 of Surat Al-Nisa, vol. 2, p. 344, verse 171 of Surat Al-Nisa also, vol. 2, p. 499, and verse 101 of Surat Al-An'am, vol. 3, p. 237. Then God Almighty mentioned their saying here in this terrible manner... which is that if it indicates something, it only indicates that the human being He dares to do what no being on earth or in heaven dares to do.. He dared against his Creator, while he lived under His protection, and attributed to Him what caused the sky to split open, the earth to collapse, and mountains to fall just because he heard him.

She asks: Why this global uprising over a word uttered by someone who uttered it out of ignorance and weak reason?

The answer: This uprising or divine wrath is not against an individual or a small group, but rather against this polytheism that has become a religion and a belief that hundreds of millions, generation after generation, condemn... over these statues of the child god and the mother goddess. (**The Messiah**, **the son of Mary**, **is nothing but a messenger**. **Messengers have passed away before him**, **and his mother was a truthful one**. **They used to eat food**.) - 75 the table.

(**It is not appropriate for the Most Merciful to take a son**.). Because the child is similar to his father, and God is nothing like him, and because taking the child is only due to the father's need for him, and God is sufficient for all worlds. (**Everyone in the heavens and the earth except that he comes to the Most Gracious as a**

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servant.). There is no lower or upper being who is not a servant of God. He possesses from Him what the servant does not possess from Himself. It is self-evident that the possessed is other than the child, and the owner is other than the parent. (**He has counted them and numbered them**, **and they will all come to Him individually on the Day of Resurrection**.). The pronoun "he counted them and counted" them refers to those in the heavens and the earth, and the pronoun "I come to God," and the meaning is that nothing on earth or in the sky is hidden from God's knowledge, and that every responsible person comes to God on the Day of Gathering alone, with no helper or helper, and he has no control over his own affairs, much or little, let alone the affairs of others. And whoever comes to God in this way, how can he be a child of Him?

(**Indeed**, **those who believe and do righteous deeds**, **the Most Gracious will bestow love upon them**.). God Almighty creates in the hearts of His servants affection for people of faith and sincerity for no other reason than appreciation for virtue and noble creation. Muhammad bin Ahmad Al-Kalbi, the author of (Al-Tashil), said: It was said: This verse was revealed about Ali bin Abi Talib. Sheikh Al-Maraghi, one of the sheikhs of Al-Azhar, said: "Ibn Mardawayh and Al-Dulaimi narrated on the authority of Al-Baraa that the Messenger of God (may God bless him and grant him peace) said to Ali: Say, 'O God, make for me a covenant with You, and place for me love in the hearts of the believers.' Then the verse was revealed."

Christians and Banu Hashim:

Abu Hayyan Al-Andalusi said in his interpretation of Al-Bahr Al-Muhit: "The discussion mentioned that this

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The verse was revealed about Ali ibn Abi Talib, and Muhammad ibn al-Hanafiyyah said: You will not find a believer who does not love Ali... And what is strange about this - the words of Abu Hayyan - is what the linguist Imam Rida al-Din Abu Abdullah Muhammad ibn Ali ibn Yusuf al-Ansari al-Shatibi recited to our client Ibn Ishaq al-Nasrani al-Rasaghi:

Badly, but I love Hashem	Uday and Tim I am not trying to mention them
If they mention God, blame the blamer	And what troubles me about Ali and his group?
The people of Al-Nuha are Arabs and non-Arabs	They say why do you love Christians?
It spread in the hearts of creation, even animals	I told them that I count their love

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(**We only made it easy on your tongue so that you might give good news to the righteous and warn thereby a rebellious people**.). What is meant by the people who are extremist in disputes and arguments, and the meaning is that God revealed the Qur'an in the language of the Arabs to make it easy for them to know

and understand its meanings, and to be a good tidings to those who believe and fear, and a warner to those who disbelieve and transgress. Its counterpart is found in Surah Yusuf, verse 2, part 4, p. 286.

(**And how many generations did We destroy before them? Do you sense from anyone of them or do you hear them shouting?**). That is, do you hear their voice, and the intention is that God has annihilated them from the last of them, and something similar was presented in verse 74 of this Surah, and verse 17 of Surah Al-Isra.

Surah Taha

Mecca has 135 verses.

In the name of God, the most gracious, the most merciful

Taha verse 1-8:

(**Taha** (1) **We have not sent down the Qur'an to you so that you should be distressed** (2) **Only as a reminder to him who fears** (3) **A revelation from Him who created the earth and the highest heavens** (4) **The Most Gracious is above the Throne**. (5) **To Him belongs whatever is in the heavens and whatever is in the earth and what is between them and what is under the earth** (6) **And if you speak loudly, then He knows the secret and what is hidden** (7) **Allah, there is no god but Him. The Most Beautiful Names** (8))

the language :

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To be miserable, to be tired. The highest is the plural of the highest and the masculine is the highest, and likewise the dānā is the plural of the lowest. The rich soil is moist, and what is meant here is the earth. What is meant by what is hidden here is self-talk.

Parsing:

Except as a reminder of an interrupted exception, that is, but We sent it down as a reminder. Download is in the accusative case, i.e. We sent it down as a download. To Him belongs whatever is in the heavens as a beginning and a predicate, and what comes after it is a conjunction to it.

Meaning:

(**Taha**). They disagreed about what was meant by duck, so it was said: It is one of the names of God. It was said: It is in the meaning of a man, and Al-Tabari chose it, as he said: This is the first and most correct because the meaning of Ya Taha in the language of Akk is O man, and most commentators went to the fact that the word Taha in the verse is letters that are spelled like Alm and Kahi'as, and in Al-Razi's interpretation that Imam Jaafar Al-Sadiq (peace be upon him) said: "The Ta is the purity of the family of the Messenger of God (PBUH) and the Ha is their guidance." It is not far-fetched that this interpretation attributed to Imam Al-Sadiq is the reason for those who say: Taha is one of the names of the Prophet (PBUH) because he is the primary source of the purity and guidance of his family.

(**We have not sent down the Qur'an to you so that you may be distressed**, **except as a reminder to those who fear**.). The Prophet (may God bless him and

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grant him peace) used to exert himself and exhaust it with worship, and he also exhausted and exhausted it out of regret and regret over the disbelief of the unbelievers and their lack of guidance: (**Do not let your soul grieve over them**.) - 8 Fatir. So God blamed him for this stress, and said to him: Why do you make yourself so hard and endure what you cannot bear due to the abundance of worship and the pain caused by the turning away of those who turn away from your call? Why did I choose you and reveal the Qur'an to you? Indeed, I revealed it to you so that you and those of the believers who follow you may be guided by it, and to remind the disbelievers by it, and that it may be a proof for God against them. It is a blessing and mercy upon those who believe, and a curse upon those who turn away and rebel.

(**A revelation from Him who created the earth and the highest heavens**). The one who sent down the Qur'an is the one who created the universe, and the universe is the book of God that speaks the language of the situation, and the Qur'an is his book that speaks the language of the article, and each of them is for the good and happiness of people. So, O Muhammad, why do you take the revelation of the Qur'an to you as a means for your fatigue and stress?

You ask: The Qur'an was revealed to the Messenger of God (may God's prayers and peace be upon him) to be acted upon and guided to, and it was stated in it: (**And He has not placed upon you any difficulty in religion**) 78 Hajj. And also God Almighty said: (**It is upon you to convey the message and upon us is the reckoning**.) - 40 Thunder. How did the Prophet tire himself with worship and regret?

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The answer: The great person belittles the good he does, even if it is great, and the lowly person looks down on his sin, even if it is small, and accuses himself of negligence, no matter how hard he works. The Prophet (PBUH) is the greatest creation of God ever, and derives his greatness from his knowledge of God, his obedience to Him, and his striving to call to His path. For this reason, he accuses himself, and sees it as neglectful in the right of God, no matter how much he worships Him and calls to the truth, especially if the call he seeks does not bear fruit. Guidance of his Quraish clan.

(**The Most Gracious is stationed above the Throne**) This is a metaphor for seizing and managing, and something like it was mentioned previously in Surah Al-A'raf, verse 54, vol. 3, p. 339. (**To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and what is under the earth**.) This is an explanation and interpretation of the Almighty's saying: He created the earth and the heavens, and His saying: He is established upon the Throne because the Creator and Ruler is the Owner, and no one owns anything with Him except those who own Him. (**And if you say it loudly**, **then he knows the secret and it is hidden**.). What is hidden is what passes through your imagination without you uttering it. The clearest explanation for what is hidden is the Almighty's saying: (**And God is All-Knowing of what is inside the breasts**) - 154 Al-Imran (**There is no god but Him**, **to Him belong the most beautiful names**). All of God's names are good because they express the best meanings and the most perfect attributes. See the paragraph "Are the names of God stop-start or standard?" vol. 3, p. 425.

Hadith of Moses verse 9-16:

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(Have you ever come across the hadith of Moses (9) when he saw a fire and said to his people, "Remain still. Indeed, I sensed a fire. Perhaps I will bring you relief from it or find guidance in the fire." (10) So when he came to it It was called, O Moses (11): Indeed, I am your Lord, so take off your shoes; you are in the valley.

The Holy One is folded (12) And I have chosen you, so listen to what is revealed (13) Indeed, I am God, there is no god but Me, so worship Me and establish prayer in remembrance of Me (14) Indeed, the Hour It is coming that I almost conceal, so that every soul may be rewarded for what it seeks (15) So do not turn you away from it who does not believe in it and follows his desires and you will be destroyed (16))

the language :

Miss I saw. The Qabas is a flame of fire on the head of a stick. The valley is at the foot of the mountain, and it is called a water stream. A name was given to that valley. And you will perish.

Parsing:

It is a circumstance related to the hadith of Moses. In the pronoun, a hidden pronoun refers to Moses, which is an active subjunctive. And I confirm. And it folded instead of the valley. And my remembrance is attached to Aqam. And to be rewarded is related to the following. It is placed in the accusative case with the answer to the prohibition.

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Repeating the story of Moses:

God mentioned Moses in his book many times, and the secret - as we noticed when we interpreted the meaning of the Wise Mention - is that God Almighty mentioned many of the evils of his people, the Children of Israel, and Moses used to forbid them from them and warn them against them, so he required mentioning him when mentioning them... This is in addition to his story with Shuaib and Pharaoh, and with him was the righteous servant who broke the ship, killed the boy, and erected the wall, and to his situation, while he was a child. In the coffin and throwing him into the river, and to his killing by the Pharaoh, and his going out in fear and anticipation - and other than that, some said

Commentators: "God repeated the story of Moses with Pharaoh because the story of Moses from the time of his sperm until the end of his entire life is a lesson, advice, warning, good tidings, and entertainment for the Prophet and the believers, and it contains verses that indicate God's knowledge, ability, and wisdom, and Moses' tolerance of his people, who are more foolish than all nations." This is the world of Moses: He was placed in the coffin and thrown into the sea at the time of his birth, then he grew up as an orphan in the house of Pharaoh, then a miserable homeless person eating from the plants of the land, then a shepherd, then a prophet who suffered from his people the most severe speeches and pains... There is no heresy if his mention and speech are repeated in the Book of God as long as his entire life lasts and his story is a story of sermons and lessons... and the verses we are considering speak of The beginning of the revelation to Moses and God speaking to him.

(**Did the hadith of Moses reach you?**)?. This is like their saying: Have you heard such-and-such and such-and-such? The intention is for the listener to pay attention

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and listen to the conversation. This is the hadith of the first revelation to Moses: (**When he saw a fire**, **he said to his people**, "**Remain still**. **Indeed**, **I sensed a fire**. **Perhaps I will bring you relief from it**, **or find guidance in the fire**."). In verse 14 and the following stories, God Almighty mentioned that when Moses reached his maturity, he saw two men fighting: one was a Pharaoh, and the other was a Hebrew, and that this man sought help from Moses, so Moses struck the Pharaoh and killed him, and Moses fled from Egypt to Midian, so Shuaib married one of his daughters to him on the condition that he would take care of his livestock for eight or ten years: (**When Moses had fulfilled the term and was leading his people**, **he noticed a fire on the side of the Mount**. **He said to his people**, "**Remain**. **I have noticed a fire**. **Perhaps I will bring you news from it or an ember from it**." **Fire**, **perhaps you will be kindled**) - 30 stories.

Moses left Midian for Egypt, with his wife, and on the way he needed fire. The narrators said: Moses lost his way on a cold, dark winter night, and that divorce surprised his wife in this situation, and that his trigger finger did not open.. and while he was confused about his matter, he did not know what to do? Loss, cold, darkness, the travails of a woman, and the lack of relief. He was like that when he saw a fire in the distance, so he rejoiced and said to his family: Perhaps relief will come from the heart of distress. Stay where you are, for I am going to the place of fire. Perhaps I will bring you an ember that you can warm yourself with, or I will find someone there to tell me what will release me.

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(**When he came to her**, **he was called**, "**O Moses**, **I am your Lord**."). Moses (peace be upon him) approached what he thought was fire, and found it was a great light, more dazzling than the light of the sun. Then, in a terrible voice, he said: (**I**

am your Lord, **so take off your shoes**) Be polite and humble (**You are in the sacred valley of Tuwa**) In the blessed, purified place, where the divine light was manifested, and the voice of majesty and perfection rose in his sky... Moses saw a light, heard a voice, and nothing else... Imam Ali (peace be upon him) said: God Almighty cannot be perceived by the senses, nor can He be measured by people... He who spoke to Moses verbally, and showed Him of His signs as great, without limbs or tools.

(**And I chose you**, **so listen to what is revealed**). God Almighty does not choose for His revelations except the elite of those who are trustworthy to Him, and its counterpart is presented in verse 143 of Surat Al-A'raf, vol. 3, p. 392. Then, Almighty, He explained that the religion that He revealed to Moses is based on three foundations: The first is oneness. (**Indeed**, **I am God**, **there is no god but Me**). The second principle is devotion to God in worship (**So worship Me and perform prayer in remembrance of Me**). The third origin is resurrection (**Indeed**, **the Hour is coming**, **and I can hardly hide it**, **so that every soul may be rewarded according to what it seeks**.). What is meant by I almost hide it is that I hide it, and the meaning is that God Almighty has hidden the knowledge of the Hour from His servants so that they can anticipate its coming at all times, so they fear it and work for it, then they will receive the reward for their work, and will not be wronged in the least.

(**So do not be led away from it by one who does not believe in it and follows his desires and is ruined**.). The pronoun "about it" refers to the Hour because it is closer than prayer, and it is permissible to refer to both of them together. The meaning is that you, O Moses, must believe in resurrection, reckoning, and reward, and work for it, and do not follow the desires of the ungrateful, lest you perish as

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they perish. We said above: It is up to the Most High to forbid those who are lower than Him from doing what He wills, even if the person to whom the prohibition is addressed is infallible. This is to the point that prohibiting a thing does not indicate the possibility of doing it by the one who forbade it.

And what is that in your right hand, O Moses? Verse 17–35:

(**And what is that in your right hand, O Moses?** (17) **He said, "These are my sticks. I lean on them, and I am weak."**

(18) **He said, "Throw it, O Moses."** (19) **So he threw it, and behold, it was a snake running.** (20) **He said, "Take it and do not be afraid. We will restore it to its former way."** (21) **And join your hand to your wing; it will come out white and without evil. Another sign** (22) **That We may show you of Our greatest signs.** (23) **Go to Pharaoh. Indeed, he has transgressed.** (24) **He said My Lord, expand my breast for me** (25) **and make my affairs easy for me** (26) **and loose the knot from my tongue** (27) **so that they may understand my speech** (28) **and appoint for me a minister from among my family** (29) **Aaron, my brother** (30) **Strengthen my support through him** (31) **And share with him in my affairs** (32) **That We may glorify You often** (33) **And remember You often** (34) **Indeed, You have been a Seer of Us** (35))

the language :

I rely on it. I hit my sheep with it, that is, I hit the tree with it, and its leaves fall and the sheep eat them. And goals and needs. Her behavior is the same or her way. Your

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wing is your pocket, which is a metaphor from the wing of a bird. Without evil, without defect. And they understand and understand. And he sees and knows.

Parsing:

That is not a predicate or a predicate, and your right hand is attached to a deleted adverb from that. And her biography, instead of including the word "ha," we will return it, or in the accusative case by removing the subjunctive, meaning to her biography. And white is the case of the pronoun that comes out. There is no harm related to the omitted attribute of white. And a verse instead of

White. And they understand the answer to the matter. And my brother instead of Aaron. Often is an adjective for a deleted absolute object, meaning: We glorify You abundantly, and remember You abundantly.

Meaning:

(**And that is not in your right hand**, **O Moses**)? God asks Moses to tell him what is in his hand, and He knows it better than Moses... So there is a secret... Yes, and it is a great secret that lies in this stick, and God Almighty wanted to show it to Moses, which is the transformation of the stick into a serpent... And if the sperm of a human carries his characteristics, and the egg carries the characteristics of a chicken, and the seed has the characteristics of a plant, then this dry wood does not carry any of the characteristics of a serpent, and yet it was transformed into it... and this is the secret of the miracle. Thus we find the interpretation of the Almighty's saying: (**He brings the living out of the dead**) 95 Al-An'am.

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Al-Razi said: Whoever wants to extract a great thing from a despicable thing should first present it to those present and say to them: What is this? They say: It is such and such. And then the great thing comes out of it.. And this is what God Almighty did with Moses. He asked him about the staff, and when he confirmed that it was a dry piece of wood, God turned it into a snake, then He struck the sea with it until it split, and the stone, and eyes exploded from it.

What is strange is that Sheikh Al-Maraghi quoted Al-Razi's phrase without indicating its source, as was his custom, in his interpretation from the beginning to this verse, and he thought that the subsequent one did not differ from the previous one, and Nizam al-Din al-Naysaburi was exactly like him in his interpretation of the strange things of the Qur'an and the desires of the Criterion.

(**He said**, "**They are my sticks**. **I lean on them and beat my sheep with them**, **and I have other purposes with them**."). We read the science of meanings and explanation in the book Al-Mutawil by Al-Taftazani, and when we reached the chapter of brevity, redundancy, and equality, the author of Al-Mutawil mentioned the benefits of redundancy, some of which are clarification, some of which are confirmation by repetition, and some of them are the pleasure of knowledge. Then the professor gave an example of talking to the Beloved with a narration from some trustworthy people, and it can be summarized that this narrator saw in his dream Muhammad (PBUH) and Musa b.

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Imran (peace be upon him), and he heard Musa blaming Muhammad, and saying to him: I said in what I said: The scholars of my nation are like the prophets of the Children of Israel.. Is this our status with you, O Abu Al-Qasim, just like the scholars of your nation? Muhammad wanted to prove this to him visually, so he said

to Moses: Now I gather you with a scholar from among the scholars of my nation so that you can test him and see the validity of what you said. Musa said: Yes. So the Messenger of God (PBUH) gathered him with a scholar known as Al-Maqdis Al-Ardabili, and Musa said to him: What is your name? He said: I am Ahmed, and my father's name is Muhammad, my country is Ardabil, I studied in Najaf, and my teacher is the second martyr. Moses said to him: Why this lengthy and wordy? I asked you about your name, and you answered it, the name of your father, the name of your professor, and your country. Al-Maqdis Al-Ardebili said to him: And God asked you about what is in your right hand, so you said to him: (**They are my staffs that I lean on and beat my sheep with**, **but I have other purposes with them**.). It was enough for her to say: She is my stick and remain silent. Then Musa turned to Muhammad and said to him apologetically: You know best what I said.

The professor commented on this narration by saying: This is how a person talks for a long time with those he loves, for no other reason than to be happy and cheerful, and from that is the saying of Al-Mutanabbi:

Many of the questions are longing and many of their answers are justifications

(**He said**, "**Throw it**, **O Moses**." **So he threw it**, **and behold**, **it was alive and running**. **He said**, "**Take it and do not be afraid**. **We will restore it to its former way**."). Moses was afraid of this terrible sight and turned away, as verse 10 of Surah An-Naml indicates: (**Then when he saw it shaking as if it were a demon**, **he turned away and did not comment**, **O Moses**, **do not be afraid**. **Indeed**, **the Messengers have no fear**.) Of what I commanded them to do, because they know that I only command good, and I only forbid evil, and as soon as Moses placed his hand on the serpent, the stick returned as it was.

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(**And join your hand to your wing and it will come out white and without blemish – another sign that We will show you of Our major signs**.). In this verse, Glory be to Him, He said: And join your hand to your wing, and in verse 12 of Surat An-Naml, He said: And put your hand into your pocket. So what is meant by the wing is the pocket, which is the shirt or its collar, as in the language books, and without any evil, i.e.

Without any blemish or disability, Moses' hand was brown because he was brown, and when he put his hand into his pocket and took it out, a light shone from it like the light of the sun. Its counterpart is presented in Surah Al-A'raf, verse 107, vol. 3, p. 375.

(**Go to Pharaoh**, **he has transgressed**). God commanded Moses to deter Pharaoh from his oppression and tyranny, and he was the one who was strong and powerful and said: I am your Lord, the Most High... I do not know that you have any god other than Me... and the one who said to Moses: (**Did we not raise you among us as a child**, **and did you remain among us for years of your life?**) 18 - Poets. Moses grew up in the palace of Pharaoh as an orphan, then as a homeless person, eating from the scarcity of land. "And the greenness of the herbs could be seen through the translucent thickness of his stomach due to his leanness, and the trimness of his flesh," as Imam Ali (peace be upon him) said. (1) Until he sought help from God and asked him for a living: (**My Lord**, **for whatever good You have sent down to me**, **I am poor**.) - 24 stories. The Imam said: By God, he only asked for bread to eat... God answered his prayer, and he found bread with Shuaib on the condition that he would work as a shepherd for his livestock... This is the world of Musa bin Imran: he was placed in a coffin and thrown into the sea at the time of his

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birth, then he grew up as an orphan in the house of Pharaoh, then a miserable homeless person roaming the desert, eating the plants of the land, then a shepherd of sheep.

Does this weak person, who does not have any of the worldly debris, go to Pharaoh, the one who is powerful and tall, to prevent him from his transgression and tyranny? But this is what happened. Moses went to Pharaoh and filled him with his staff, and I caught what they were thinking, and with his white hand, which testified to his honesty and integrity regarding every accusation. Moses asked his Lord other things about the staff and the hand, and his question came to him, which was:

(**Lord**, **explain my chest to me**). It is known about Moses that he had a short .1 temper and was quick to get angry, which he hated, and this is what the Qur'an says. It was told about him that he grabbed his brother Aaron's beard and head when the children of Israel devoted themselves to worshiping the calf, and he poked the Pharaoh and killed him, and he disobeyed the command of the righteous servant after he said to him: You will find me, God willing, patient and I will not disobey your command... and there is no doubt that the troubles and pains that

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(1). The lower skin under the skin on which the hair is located, and the trimming and separation.

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Moses experienced it in his life - an effective effect in this distress and quick anger.. And since the message to creation called for patience in the face of hardship and trouble, he asked his Lord for composure and patience.

(**And make my affairs easy for me**). Grant me, O my God, the help and .2 success that you have given me to do, and that you have entrusted me with. Nothing good can be done to a person, no matter how many reasons he has, except with God's grace and help.

(**And loose a knot from my tongue so that they may understand my** .3 **words**.). If we combine this verse with the Almighty's saying: (**And my brother Aaron is more eloquent than me**.) - 34 Stories and his saying: (**It can hardly be seen**) 52 Decoration. If we combine these three verses in one statement, they will be a true witness to the truth of the statement of those who said: There was heaviness and an accent on Moses' tongue. Either this accent is a creation, or from an ember that he put into his mouth when he was a child, when Pharaoh tested his sense of reason and his distinction between a date and an ember. As for this, he taught him with my Lord. It should be noted that this verse indicates that eloquence of the tongue and eloquence of speech are for the sake of the greatest qualities and blessings of God upon man. God Almighty was grateful for him when he said: (**He created man and taught him rhetoric**) - 3 The Most Gracious. Imam Ali (peace be upon him) said: "Without the tongue, man is nothing but a neglected animal or a represented image."

(**And appoint for me a minister from my family**, **Aaron**, **my brother**. .4 **Strengthen through him my armor and involve him in my affairs**, **so that we may glorify You often and remember You often**. **Indeed**, **you have been a Seer of us**.). It was stated in Al-Bayan Complex: Aaron was a brother to Moses from his mother and father. He was three years older than him, had a fuller height, a more beautiful body, more flesh, and a more eloquent tongue. Because of these

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qualities, Moses asked his Lord to make his brother Aaron a partner in prophecy. The author of the complex said: He died three years before his brother Moses.

The truth of prophecy:

Whatever the case may be, the author of the message must cooperate with someone who is sincere for it and makes the sacrifice

For its sake, prophecy, in its reality, is merely news and information about God conveyed by one against whom it is impossible to lie or make mistakes, and it is not an executive force that says to something "Be" and it is. The Prophet is a human being who has no benefit for himself, nor does he protect himself from harm. He uses to implement his purposes the same means that the believer and the denier use, and he is only distinguished by this information about God, and that he took from humanity the most noble of what is in it, and purified its most exalted attributes. However, clear attributes do not place their possessor in a position where he can dispense with normal causes and natural laws... No, prophets and non-prophets are alike in their need and lack of consideration of reasons and causes.

The Prophet needs treatment if he is afflicted with an illness, just as someone who does not believe in God and the Last Day needs it, and he also needs the deterrent force as any human being needs it. All the prophets were harmed, and many of them were killed. Thus, the exaggeration in the statement of those who said: Muhammad (PBUH) is the truth from which God created existence, and the spirit that circulated in all beings, both upper and lower: (**If I had known the unseen**, **I would have abounded in goodness**, **and evil would not have touched me**. **Indeed**, **I am**

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only a warner and a giver of good tidings to a people who believe.) 187 Al-A'raf.

This is the truth of prophecy: a warning and good tidings, and when the bringer of good tidings is found and there is a supporting supporter with him, the guidance is more effective in the argument, and more likely to achieve the goal, and for this reason Moses asked his Lord to strengthen his support with his brother.

On this occasion, we mention what he said: "And. to. Durant" about Muhammad (PBUH) in his historical encyclopedia "The Story of Civilization in the World": "The dwellings in which Muhammad resided were all made of mud, not more than 12 feet in width, and not more than 8 feet in height, and their roof was made of palm leaves, and their doors were made of goat hair, or camel hair. As for the bed, it was nothing more than a mattress spread on the floor, and a pillow of fiber. He would line his shoes and patch his dress. He blew fire, swept the floor of the house, milked the goat, bought his food from the market, ate with his hands and licked his fingers, and his main food was dates and barley bread, and milk and honey were all the luxury he enjoyed at times."

Ali and Aaron:

The same thing happened to the Messenger of God (may God's prayers and peace be upon him). Al-Suyuti said in Al-Durr Al-Manthur when interpreting the Almighty's saying: O Lord, explain to me my breast: "Ibn Mardawayh, Al-Khatib, and Ibn Asakir reported that the Messenger of God (may God bless him and grant him peace) said: O God, I ask you as my brother Musa asked you, that you open my breast for me and facilitate my affairs, and that you loose a knot from my tongue so that they

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may understand my speech, and appoint for me a minister from my family, Ali, my brother. (**Strengthen my strength through him and involve him in my affairs, so that we may glorify you often and remember you often, for you have been a Seer of us**.).

Muslim said in his Sahih, vol. 2, p. 108, edition 1348 AH: The Messenger of God said to Ali: Aren't you satisfied to be to me what Aaron was to Moses? In the first part of the Musnad of Imam Ahmad ibn Hanbal, the Messenger of God (may God's prayers and peace be upon him) named Al-Hussein, following Harun in naming his two sons Bashir and Shabeer, meaning Hassan and Hussein.

Your request has been granted, O Moses, verses 36–41

(**He said, "You have been granted your request, O Moses**. (36) **And indeed We have favored you once again**. (37) **When We revealed to your mother what was revealed**. (38) **'Throw him into the coffin, then throw him into the sea.' Let the sea hit him on the coast, an enemy of mine and an enemy of his will seize him, and I have bestowed on you love from me, and let it be done in my sight**. (39) **When your sister walks by and says, "Does I will direct you to the one who will take care of him. So We returned you to your mother so that her eyes might be comforted and that she should not grieve. And you killed a soul, so We saved you from grief and tested you with trials, so you remained for years. Among the people of Midian, then you came on a decree, O Moses** (40) **and I created you for myself** (41))

the language :

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Your question is what you want. And among us we have been blessed. And We inspired. And throw him away. And the sea is painful. Making is doing good, and what is meant here is education. And in my eyes, under my care. We tried you, tested you, and tested you. Midian was a city in the south of the Levant, the country of Shuaib, and some claim that it is one of the villages of Jabal Amel known as Jerusalem, but there is no evidence for this claim. I created you and made you the subject of my creation and my kindness.

Parsing:

Once again an adverb and the worker in it is among us any other time. And when a circumstance and the one who does it is one of us. What is revealed (what) is a source, i.e. We inspired an inspiration. I slander him, that is, slander him, as an interpretation of the revelation. Majzoum takes him with the answer. And to make the foundry infinitive related to thrown. When you walk (if) is an adverb related to pretense. And as much as it is related to the deleted adverb from the pronoun in I came.

Meaning:

(**He said**, "**You have been given your request**, **O Moses**.") From explaining the chest, facilitating matters, fluency in the tongue, strengthening your brother's support, and partnering with you in prophecy. Imam Ali (peace be upon him) said: Be more hopeful of what you do not hope for than of what you hope for. Musa bin Imran went out to bring fire to his people, so God spoke to him and he returned as a prophet. (**And He has favored you once again**) Manna here means cattle, not in the sense of reproach and rebuke. The blessings of God Almighty were abundant and continuous upon Moses, including the following:

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(**When We revealed to your mother what was revealed**: **Throw him into the coffin**, **then throw him into the sea**, **and let the river throw him on the coast**. **An enemy of mine and an enemy of his will seize him**, **and I threw You have love from me and let it be done in my sight**.).

The second person pronoun is to create for Moses (peace be upon him) and the meaning of to create is to be raised, and what is meant by the eyes of God, His Almighty's protection and care.. If Pharaoh gave birth to a male Israelite, he would slaughter him, and if she gave birth to a female, he would keep her for service. And when Imran's woman gave birth to Moses, she feared for him from Pharaoh and was confused by him, so God inspired her to put him in a box and throw him in the Nile, so she did, and God strengthened her heart, and he calmed down. It terrified her, and the Nile threw it onto the shore. It was said: The maids of Asiya, Pharaoh's wife, went out to wash, and they found the box and took it with them. As soon as Pharaoh's wife opened it and saw the child, God cast His love into her heart. (**A woman said**) (**pharaoh** From **He is pleasing to me and to you**. **Do not kill him**, **perhaps he will benefit us or we will adopt him as a son**.) 9 stories. Pharaoh kept him and raised him in his palace, under God's protection and care.

(**When your sister went and said**, "**Shall I direct you to someone who will take care of him?**" **So We returned you to your mother so that her eyes might be comforted and she would not be sad**.). God Almighty wanted Moses to return to his mother, so that she could be comforted by him and be reassured about him. And if God wanted something, He provided the means for it, so He forbade breastfeeding for Moses, until Pharaoh was angry with him. So Moses' sister went to Pharaoh's palace in disguise, and said: I will direct you to the one who

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breastfeeds him. She brought his mother and he kissed her breast, so Pharaoh pushed him to her and granted her sustenance.

(**And you killed a soul**, **so We saved you from the grief**.). One day, Moses passed through a street in Egypt, and he saw two men fighting: one was a Pharaoh and the other was a Hebrew. This man asked Moses for help, so he poked him with his hand, not wanting to kill him, but he killed him, and Moses feared that they would retaliate against him, so God saved him from the grief of retaliation, and this is what verse 15 of the stories refers to: (**He found there two men fighting**, **this one from his followers and the other from his enemy**. **So the one from his followers asked for help against the one from his enemy**, **so Moses pushed him and killed him**.).

(**And He tried you with temptations**). God Almighty tests His servants with good times and bad times. Whoever is grateful for these things and is patient in these things will bring him near and rewarded, and whoever is arrogant in the face of blessing and disbelieves in times of hardship will be expelled from His mercy. God Almighty tested Moses with various hardships and tribulations, and found him patient and mindful, so He honored him with prophethood and raised him to the highest levels. (**So you stayed with the people of Midian for years**) That was when he grazed Shuaib's sheep for ten years, as indicated in verse 27 of Surat Al-Qasas:

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(**If you complete ten**, **then it is from you**.) He completed it ten times, as in some narrations (**Then you came upon destiny**, **O Moses**) You came to this place, which is the Holy Valley of Tuwa. You came to it at the same time that God

destined to send you as a prophet (**And I made you for myself**) That is, I chose you as my revelation and my message, and adding Moses to God Almighty is extremely honorable and honorable, as it indicates that God Almighty has made him one of His properties.

Go, you and your brother. Verse 42–48:

(**Go, you and your brother, with My verses, and do not hesitate in remembrance of Me**. (42) **Go to Pharaoh. Indeed, he has transgressed**. (43) **So speak to him a gentle word, perhaps he will remember or fear**. (44) **They said, "Our Lord, we fear that he will overstep our authority or that he will transgress against us**." (45) **He said, "Do not be afraid, for I am with you both, listening and seeing**." (46) **So go to him and say, "We are the messenger of your Lord, so send." With us is the Children of Israel, and do not torment them. We have brought to you a sign from your Lord, and peace be upon whoever follows guidance**. (47) **Indeed, it has been revealed to us that the punishment is upon those who He lied and turned away** (48))

the language :

Don't forget to fall short. To be negligent, that is, to advance in torment, because negligence means progress. What is meant by peace in the verse is safety from torment.

Parsing:

You are the affirmation of the pronoun go. And your brother is kind to the hidden conscience. And the source

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We fear that the effect will be excessive. It is possible that I and I, and I and I.

Meaning:

(**Go**, **you and your brother**, **with My verses**, **and do not hesitate to mention Me**.). What is meant by the verses here are miracles, which are the stick, the white hand, and other verses that we referred to when interpreting verse 101 of Surat Al-Isra. The meaning of "Do not neglect in remembrance of Me" is: Do not be negligent in My message and in reminding yourself of My commands and prohibitions (**Go to Pharaoh**, **for he has transgressed**). Go confirms go, you and your brother, and its counterpart is presented in verse 23 of this Surah.

(**So speak to him softly**, **perhaps he will remember or fear**.). And if he remembers the owners of monopoly companies in this era, he remembers Pharaoh and fears... Whatever it is, this verse specifies the method of calling to the religion of God, and more precisely, it specifies the method of being convinced of the truth, and its counterpart is the Almighty's saying: (**Invite to the path of your Lord with wisdom and good instruction**) 125 - The bee, and the good advice is that the one who errs automatically feels his mistake, and the one who goes astray, sees himself far from the truth and reality: (**And they said**, "**If we had listened or reasoned**, **we would not have been among the companions of the Blaze**.") - 10 the king.

The first condition for a good sermon is that the preacher does not want anything other than reform in his sermon, such that the intended person of the sermon or other people of awareness believe that the first and last goal is his own interest and guidance. The second condition is that the sermon be with gentle words, and from

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what Moses said to Pharaoh: (**Is it yours until you are purified and I guide you to your Lord so that you may fear?**) - 19 disputes. See vol. 4, p. 564.

(**They said**, "**Our Lord**, **we fear that He will overstep our authority or that He will transgress against us**."). You, our God, know the tyranny and arrogance of Pharaoh, and that there is no deterrent to deter him from betraying us and ordering our killing before he listens to the proofs and proofs you have provided us with, so would you be kind enough to let us know that we are safe from his deceptions? (**He said**, "**Do not be afraid**, **for I am with you**, **hearing and seeing**."). I am the guarantor of your safety from his treachery and deceit. God is sufficient as a protector and helper.

You ask: The pronoun "qala" dual refers to Moses and Aaron, knowing that Aaron was not with Moses in the position of monologue, so what is the basis for that?

Some commentators answered that this saying was from Moses in the verbal language, and from Aaron in the verbal language, because Aaron was a follower of Moses, and it is possible that this saying was from them after Moses went to Egypt and met his brother, and before they went to Pharaoh.. It is the habit of the Qur'an to include every statement indicated by a verbal or verbal context.

(**So go to him and say**, "**We are the messengers of your Lord**, **so send with us the Children of Israel and do not torture them**.") Captivity, forced labor, slaughter of sons, and use of daughters. Its counterpart is presented in verse 104 of Surat Al-A'raf, Part 3, p. 374. (**We have brought to you a sign from your Lord**) With sufficient argument, and conclusive proof of our sincerity (**And peace be upon whoever follows guidance**). Guidance is the religion of God, and peace is

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safety from His torment, and the meaning is that whoever enters into the religion of God has been saved from the torment of burning. (**Indeed, it has been revealed to us that the punishment is upon whoever lies and turns to**). This is a threat and a warning to Pharaoh of doom and destruction if he underestimates Moses and Aaron, denies their message, and continues in his wrongdoing and arrogance.

Who is your Lord, O Moses? Verse 49–56:

(**He said, "Who is your Lord, O Moses?" (49) He said, "Our Lord is the one who gave to everything its creation and then guided it." (50) He said, "What is the matter with the first centuries?" (51) He said, "Their knowledge is with my Lord in a Book that does not go astray." My Lord, nor does He forget (52) He who made the earth a cradle for you and traced paths for you therein and sent down water from the sky, and We brought forth therewith pairs of diverse plants. (53) Eat And take care of your livestock. Indeed, in that are signs for those who have guidance. (54) Of these We created you.**

And into it We will return you, and from it We will bring you out another time. (55) And We showed him all of Our signs, but he denied and refused. (56))

the language :

He gave everything His creation: He perfected the creation of everything. What's wrong with you, what's up with you, and what's up with you, in one sense. And he made a mistake. And easy wire. And pairs of types. An-Naha is aqul, and one is a Nahya with the addition of Nun.

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Parsing:

Everything has a first effect because He gave it, and His creation has a second effect. What about the centuries as a subject and a predicate? Her knowledge is a beginning and its experience is in a book, and with my Lord it is related to what is related to him in a book, that is, her knowledge is established in a book with my Lord. And the one who made an attribute of my Lord or an explanation of the conjunction. There are various descriptions of pairs or plants. The author of Majma' al-Bayan said: Sometimes it is in the accusative case in the infinitive. And in the language books: Water flows over and over again.

Meaning:

(**He said**, "**Who is your Lord**, **O Moses?**"). Moses and Aaron went to Pharaoh and said, as God Almighty commanded them: I am a messenger of your Lord, and we have brought you proof and proof of our truthfulness and prophecy. If you enter the religion of God, you will be safe from His wrath and vengeance. Otherwise, you will be among those who perish. This is the first time that Pharaoh has heard the word of your Lord. He does not acknowledge that he has a usury because he claims that he is the Most High Lord. That is why he asked Moses: Who is this Lord who sent you to me? The speech about your Lord was directed to Moses and Aaron together because they were

They said to him: We are the messengers of your Lord. As for the call, he attributed it to Moses because he was the one who carried the call and Aaron was a follower.

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(**He said**, "**Our Lord is the One who gave everything its creation and then guided it**."). Moses said to Pharaoh in answer to his question: Our Lord is the one who created the creatures, and shaped them in the best way without seeking anyone's help for that. It is as if Moses was saying to Pharaoh: The Lord is the one who creates things from nothing, so where do you stand in this? Just as happened to Abraham (peace be upon him) with Nimrod: (**Abraham said**, "**Indeed**, **God brings the sun from the east**, **so bring it from the west**." **So he who disbelieved was astonished**.) 258 Al-Baqarah.

(**He said** - Pharaoh - **What about the first centuries?**). What is meant by the first centuries is the people of Noah, Ad, Thamud, and other empty nations that worshiped idols instead of God. With this question, Pharaoh wanted to respond to Moses that if there had been a God with the descriptions mentioned, the previous nations would have worshiped Him, knowing that they worshiped idols. This answer carries with it evidence of its invalidation and corruption, because inferring the denial of the true God by worshiping one who worships idols is exactly like inferring the blindness of a bat to the absence of the sun.

(**He said**, "**The knowledge of it is with my Lord in a book**. **My Lord does not mislead nor forget**."). Moses replied to Pharaoh, "I am not the knower of the unseen so that I can tell you about the departed nations. God alone is the one who has knowledge of everything, and His knowledge is permanent and is not subject to change or change: (**On the day when God will resurrect them all and inform them of what they did**, **God will count it and they will forget it**, **and God is Witness of all things**.) 6 - Arguing.

You ask: Moses knew with certainty that the idol worshipers were astray, so why did he say to Pharaoh: God knows best about them, and did not say: They were astray?

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The answer: If he had said: The first generations were misguided, Pharaoh would have asked him for evidence that the listeners would be convinced of or would be a compelling argument that they could not deny, and Moses did not have this evidence, and so Pharaoh would have answered with something for which he did not demand evidence.

(**He who made the earth a cradle for you**) The discussion was presented in detail about the expansion of the earth, its extension, and its cradle, in Part 4, p. 374, when interpreting verse 3 of Surat Al-Ra'ad. (**And He has paved paths for you therein**) Paths you take to achieve your goals (**And He sent down water from the sky**, **and We brought forth with it species of various plants**.). Its counterpart is presented in verse 99 of Surat Al-An'am, vol. 3, p. 234.

(**Eat and take care of your livestock. Indeed**, **in that are signs for those who are forbidden**.). What is meant by the verses is evidence of the existence of God Almighty, and those who have prohibitions are people of reason and insight. God Almighty has singled them out for mention because they understand the facts if they are free from desires and purposes. In the hadith, the Messenger of God (may God bless him and grant him peace) said: The best of you are those who have prohibitions. They said: Who are those responsible for prohibiting, O Messenger of God? He said: Those with good morals, sober dreams, and those who care for the poor, orphans, and neighbors, provide food, and spread peace in the world.

(**From it We created you**, **and into it We will return you**, **and from it We will bring you out another time**.). Man is the son of the earth with his body, as it is the first material for his formation, and from it is his food and drink, and it is upon it

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for his coming and going. The Messenger of God (may God bless him and grant him peace) said: "The earth is your mother, and it is kind to you." Yes, she is our mother because we were born from her, and she is worthy of us because she nourishes us just as a mother breastfeeds her newborn. Then we return to earth after death, and become dust as we were before, and then we live again for reckoning and reward.

(**And We showed him all of Our signs, but he lied and refused**.). Ha in We showed him to Pharaoh, and what is meant by signs is the miracles that God Almighty showed at the hands of Moses, and they clearly indicated his sincerity and prophecy, but what use are signs and vows if they collide with benefits and interests?

Pharaoh's Congregation of Magicians 57–64:

(**He said, "You have come to us to expel us from our land with your magic, O Moses**. (57) **So let us bring you with magic**."

The like of it, so set a promise between us and you that neither we nor you will break except another place. (58) **He said, "Your promise is the Day of Adornment, and that the people will be gathered together in the forenoon**." (59) **So Pharaoh turned and gathered his plot, and then he came**. (60) **Moses said to them, "Woe to you! Do not invent a lie about God, for He will afflict you with a torment. And indeed, he who invents a lie will be disappointed**." (61) **So they disputed their matter among themselves, and they secretly debated**. (62) **They said, "These two are magicians who want to expel you from your land with their magic and go your way**." (63) **So unite your plots, then come in array. Indeed, he who exalted has succeeded today**. (64))

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the language :

Appointment is the name of a time, meaning a specific date. It is level with the ground, that is, in a place where there is neither fall nor rise. The day of decoration is the day of Eid. What is meant by his plot is those who plot it, and they are magicians. And woe, shame and humiliation. And your anointing will eradicate you. And they secretly talked secretly. The ideal way is religion, and the ideal is feminization, which is the best. And he prevailed.

Parsing:

An appointment is the first object to make, and between us and you is related to the deleted second object. The phrase "We do not break it" is an adjective for a date. And a place is related to the deletion of a second adjective for a date, i.e. being in a place, and it is just an adjective for a place. Your appointment on the Day of Decoration is a beginning and a news. The source of "that the people will be gathered" is a reference to adornment, that is, "on the day the people will be gathered." Woe to you is in the accusative case, meaning woe is attached to the verb, meaning woe is attached to it, because it is added. So if something like woe to you is not added, then it is a subject.

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And news. Indeed, these two are sorcerers. (In) is a negated slur, and these two are a subject and a predicate sorcerer. The lam is the difference between the negated an and the slur. The infinitive is the verb "they want you". A description of the state of waw, come.

Meaning:

(**He said**, "**You have come to us to expel us from our land by your magic**, **O Moses**."). Pharaoh was disturbed, and fell into his hands when Moses confronted him with a compelling argument to which there was no answer.. How? It is one of the signs of God Almighty... that Pharaoh knew with certainty that magic was far from the reach of Moses and Aaron, and that the magician was too despicable to expel him from his land and his kingdom. If magicians had this authority, they would be in charge in every time and place... but when Pharaoh felt unable to confront argument with argument, he resorted to fraud and evasion, lying and slander, just as the colonialists and their henchmen do today. They describe the free as destructive, and the sincere as anarchists.

(**So we will bring you magic like it**, **so set a promise between us and you that neither we nor you will break another place**.). Pharaoh asked Moses to set a date for the match between him and the magicians, provided that it be in an open place, with nothing obstructing the eyes of the spectators from watching and following the match. (**He said**, "**Your appointment is the Day of Decoration**, **and that the people will be gathered together at noon**."). He chose the day of Eid for the match between him and the magicians, when people leave their work and gather in public places. He chose the time of Duha on the day of Eid because it is the most appropriate time for crowding and gathering, and Moses wanted to establish the truth and invalidate falsehood in the presence of witnesses.

(**So Pharaoh took charge and gathered his plot**, **then he came**.). This verse is clearly miraculous. Despite its brevity, it carries many meanings. He took charge. He gathered. Then he came. The word "take charge" expresses Pharaoh's departure to his courtiers and supporters and his consultation with them to develop plans and tighten them, and the word "collect" expresses his sending messengers throughout

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the country to search for magicians and bring them. His advisors advised him to send inspectors to Medina to bring him every magician.

Knowing, as in verse 112 of Surat Al-A'raf, and the word "then he came" expresses his coming with his procession and his splendor to the place of the match at the appointed time.

(**Moses said to them: Woe to you! Do not invent a lie about God, lest He anoint you with a torment, but whoever invents a lie will be disappointed**.). Moses gave the magicians advice and warnings before they began any work of magic, and warned them of the punishment of eradication if they insisted on deceiving people with camouflage and lies, and made them understand that Pharaoh, no matter how powerful he was, was too weak to do them any good or harm.

(**So they disputed their matter among themselves and secretly debated**.). Conscience, so they quarreled, and what comes after it, goes back to the sorcerers, and this verse indicates that some of the sorcerers were influenced by the word of Moses (peace be upon him) or caused doubt in his soul - at least - and in Al-Tabari's interpretation, some of the sorcerers said about Moses' warning to them: This is not the saying of a sorcerer, nor is it an innovation, for when the words come out of the sincere heart, they make their way to sincere hearts.. Some of the sorcerers were influenced by Moses' sermon, and others opposed him, and naturally, dialogue and debate took place among them. Will they continue to challenge Moses with magic, or will they withdraw from the match? This conversation took place in secret and concealment from Pharaoh and Moses as well... But in the end, the opinion of those

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who insisted on the challenge prevailed, based on what God told us about magicians, saying:

(**They said**, "**These are two magicians who want to expel you from your land with their magic and take your best course**. **So gather your plots**, **then come in array**. **The most successful today is he who exalts himself**). All these words are for the magicians, so the pronoun "they" and what comes after it refers to them alone, and these two are a reference to Moses and Aaron, and what they mean in the best way is the religion that they were following, as evidenced by what was stated in verse 26 of Surat Ghafir: (**And Pharaoh said**, "**Leave me to kill Moses and let him pray to his Lord**, **for I fear that he will change your religion**."). The meaning is that some magicians said to others: Moses and Aaron are skilled in the art of magic, and they are trying to defeat us and eliminate our religion so that they can have sovereignty in the country, and its people be their slaves and followers. So we must be one hand against them, and make every effort to win over them, and the elevation and status will be ours without them on this witnessed day, otherwise we will not be able to stand after it.

Between Moses and the magicians, **verse 65–76**:

(**They said**, "**O Moses**, **either you will throw**, **or we will be the first to throw**." (**65**) **He said**, "**Rather**, **they threw**." **And lo**, **behold**, **their ropes and their staffs made it appear to him from their magic that they were Strive** (**66**) **Then fear sank within himself of Moses** (**67**) **We said**, "**Do not be afraid**, **for You are the Most High**." (**68**) **And throw what is in your right hand**, **and you will catch what they have done**. **Indeed**, **what they have done is the plot of a**

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magician, and do not The magician succeeds wherever he goes. (69) Then the magicians fell down, prostrating. They said, "We believe in the Lord of Aaron and Moses." (70) He said, "Have you believed in him before he gave you permission? Indeed, he is the greatest of you. He taught you magic, so I will certainly cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will know which of us is more severe and lasting in torment. (71) They said, "No." We will give you preference over the clear proofs that have come to us and the One who created us, so judge as you are a judge. You are only decreeing this worldly life. (72) We have believed in our Lord that He may forgive us our sins and what You forced us to do sorcery for him, and God is better and more lasting. (73) Indeed, whoever comes to his Lord as a criminal, for him will be Hell. He will neither die in it nor live. (74) And whoever He comes to him as a believer who has done righteous deeds. It is they – for them are the highest degrees. (75) Gardens of Eden, beneath which rivers flow, to abide therein. This is the reward of those who Purified (76))

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the language :

I felt and felt deep inside. Stop taking or swallowing quickly. Your eldest is your teacher, and cutting off the hands and feet is different from cutting off the right hand and the left foot, and vice versa. And we choose you. We were created by nature, and He is the wisest judge. Aden is the residence. It is purified and purified from the filth of sins.

Parsing:

Either by kasra, and its meaning here is to choose, and it is composed of that and what, and must be repeated, and the infinitive form is to receive as the object of a deleted verb, i.e. choose whether to throw you, and the infinitive form is to be connected to the infinitive of to receive. And behold, there is a surprise, and their ropes are a subject, and their sticks are a conjunction to their ropes, and a sentence is imagined and what comes after it is a predicate. The source is that it seeks an imaginative effect. And fear the effect of Ojas. Majzoum received a brilliant answer. Rather, they created a kaid (inma) composed of two words: the stressed (an), and the connected (ma), which is a noun that, and they made a relative connection, and kaid is a predicate, in, and the return is deleted, and the assumption is that what they made is a sorcerer's plot. They prostrated like any prostrator. And in the palm trunks (fi) here means on. Where is the beginning, the most severe news, and the torment of discrimination? The One who created us was kind to what came to us. So judge what you are a judge (what) is a noun connected to the object of judge, and you are a subject and a judge is a predicate, and the sentence is relative to the relative and the return is deleted, i.e. judge what you are a judge. This (inma) is composed of two words: that which is aggravating and what is enough for work, and it is a present tense verb, and the subject is the second person pronoun, meaning you, and what is meant is Pharaoh, and this is the object of qada, and life is a conjunction of this, and the world is an attribute of life. And you do not force us to be compassionate towards our sins. The pronoun in that is for the matter, and its place in the accusative is the noun that. And who comes (from) a conditional, and the sentence is from the condition and its answer is a predicate that. Gardens of Eden instead of the highest levels. And they will live forever.

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Meaning:

(**They said**, "**O Moses**, **either you throw or we will be the first to throw**." **He said**, "**Rather**, **they threw**." **Then**, **behold**, **their ropes and their staffs made it seem to him from their magic that they were shooting**.). Its counterpart is presented in verse 113 and the following of Surah Al-A'raf, vol. 3, p. 378.

(**So Moses felt fear in himself**). Most of the commentators, or many of them, said: Moses feared for himself, as is required by human nature.. What is true is that he did not fear for himself. How could he know that sorcerers are slanderers, and that God said to him and his brother: I am with you. Rather, Moses feared that the people would get confused and be deceived by the falsehoods of the sorcerers. (**We said**, "**Do not be afraid**, **for you are the Most High**."). Do not be afraid that people will be confused about the truth.. No, it will become clear to the eyes and minds that you are right and they are wrong, and the magicians themselves will admit that you are the truthful and trustworthy, and that they are the ones who are forgery, cunning, and deceitful, and that Pharaoh is the one who forced them to lie and slander.

(**And throw what is in your right hand**, **and you will catch what they have done**. **Indeed**, **what they have done is the plot of a magician**, **and the magician will not succeed wherever he goes**. **So the magicians were thrown down**, **prostrating**. **They said**, "**We believe in the Lord**." **Aaron and Moses said**, "**You believe**." **before I give you permission**. **Indeed**, **he is your elder who taught you magic**. **So I will certainly cut off your hands and your feet on opposite sides**, **and I will certainly crucify you on the trunks of palm trees**. **And you will know which of us has the most severe and lasting torment**.) Me or Moses. A similar example is presented in verse 117 and what

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follows of Surah Al-A'raf, vol. 3, p. 378. See the summary of Moses' story with Pharaoh and the name of Moses' mother in vol. 3, p. 372.

(**They said**, "**We will not give you preference over the clear proofs that have come to us and that which has created us**."). Pharaoh wanted the magicians to leave God and follow Him after his error and misguidance became clear to them. They said to him: Over what do we choose and prefer you? Desire for your worldly life, which you are abandoning and turning away from, or fear of your torment, when God's torment is more severe and greater? (**So judge as you decide**) Rule and do whatever you want, O Pharaoh, and we do not care about your brutality and abuse as long as we are certain of our Lord (**You are only spending this worldly life**) Whether it is sweet or bitter, we are not its children, but rather we are children of the Hereafter, and it will endure with the survival of God Almighty, and you have no power over it, not even over yourself.

Thus, every sincere person does not care about the executioner's sword for the sake of his religion and his principles. It is impossible for any religion or principle to live if it does not find supporters of this type.

(**We have believed in our Lord so that He may forgive us our sins and the magic you have forced us to do**.) That is, let us also be forgiven for what you forced us to do of magic, which is out of sympathy with the specific over the general (**God is good and lasting**) From you and your reward, O Pharaoh... The match was between Moses and the magicians in its appearance, and between Hezbollah and the party of Satan in reality, and from the first half everyone who watched the match, even Pharaoh and the magicians themselves, were all certain that Hezbollah

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was the victor. The magicians declared that their certainty was knowledge beyond doubt, and that they were misguided in their challenge to Moses, and that Pharaoh was the one who turned them to him and forced them to do so. They asked God Almighty for pardon and pardon for what had happened... and this confession of the magicians is a clear indication that magic has no reality, and that it is camouflage and deception, just as God Almighty said: (**From their magic it seemed to him that she was seeking**).

(**Indeed**, **whoever comes to his Lord as a criminal**, **for him will be Hell**, **in which he will neither die nor live**.) This is a metaphor for perpetual torment, and for example: (**They will not be judged and die**, **and their torment will not be lightened for them**.) 36 - An infidel, and the word "criminal" refers to anyone who has corrupted and done wrong in word or action, whether he is an infidel or not, and the evidence that what is meant by the criminal is one who is more general than the infidel is the Almighty's saying: (**And whoever comes to Him as a believer and has done righteous deeds – these will have the highest degrees**.). The Almighty has associated faith with good deeds, and the meaning of this is that faith without action benefits its owner nothing. In other words: The believers are righteous in their goals and deeds, but those who strive to spread corruption on earth are in the group of criminals, even if they fill the world with rejoicing and glorification.

(**Gardens of Eden**, **beneath which rivers flow**, **they will abide therein**. **This is the reward of those who purify themselves**.). Paradise and degrees in the sight of God are for those whose souls have been purified with love and sincerity for all people, and purified from the impurities of betrayal, greed and hatred, and hundreds

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of verses from the verses of the Wise Qur'an include this meaning explicitly or alludingly.

So make a way for them through the sea, **verse 77–82**:

(**And We revealed to Moses**, "**Go with My servants**, **and strike for them a path in the dry sea; do not fear overtaking**, **nor be afraid**." (77) **So Pharaoh pursued them**. (78) **And Pharaoh led his people astray**, **and did not guide them**. (79) **O Children of Israel**, **We have certainly delivered you from your enemy**. **And We made a promise with you on the right side of the Mount**, **and We sent down to you manna and quails**. (80) **Eat of the good things We have provided for you**, **and do not transgress therein**, **lest My wrath descend upon you**. (81) **My wrath descends upon him**, **for he has fallen in love** (81) **And indeed**, **I am Forgiver of whoever repents and believes and does righteousness and then is guided** (82))

the language :

Al-Siraa and Al-Israa have the same meaning, which is walking at night. It is dry and dry, with no water in it. And catch up means do not be afraid that Pharaoh will overtake you. And they were covered, and what is meant is that the water covered them. He led his people astray by diverting them from the path of righteousness and guidance. The right stage is mentioned in verse 52 of Surat Maryam. And manna and quail in verse 57 of Surat Al-Baqarah.

Parsing:

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As a direct object, hit and dry is an adjective for it because it means dry. It becomes an accusative case by implying that in response to the prohibition.

Meaning:

(**And We revealed to Moses**, "**Take My servants aboard**, **so strike for them a dry path on the sea; do not fear overtaking**, **nor be afraid**."). Pharaoh insisted on his stubbornness, and refused to do anything except arrogance and tyranny, or to call Moses an outsider and his miracles magic, and he found someone to support him in that and support him: (**And the chiefs of Pharaoh's people said**, "**Shall I warn Moses and his people to spread corruption in the land?**") 127 Al-A'raf. Pharaoh was determined to kill Moses, so God inspired him to bring the children of Israel out of Egypt at night, and to strike the sea with his staff, so that it would split into pieces with paths and reefs between them, which the Israelites would take to the other side, while they were safe from drowning and from Pharaoh and his evil: (**So We revealed to Moses**, "**Strike the sea with your staff**," **and it parted**, **and each party was like a great mountain of sand**. **We brought them together**, **then the others**, **and We saved Moses**, **and from We all went with him**, **then we drowned the others**.) 64 poets.

(**Then Pharaoh pursued them with his soldiers**, **and covered them from the river**.). He followed them and followed them with one meaning, and what overshadowed them was the glorification of the matter.. There are many omissions in the speech, but it is familiar in the Qur'an because the context indicates it, and the interpretation. Moses went out at night with his people, and when he reached the sea, he struck it with his staff, and it split into paths with no water, so the Israelites

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took them, and Pharaoh and his soldiers followed them, and followed in their wake. And when the last Israeli reached the other side of the sea, the last soldier entered. In the sea of Pharaoh's soldiers, the sea closed in on them and they all drowned, just as the Israelites were all spared (**And Pharaoh misled his people and did not guide them**.). He led them astray from the truth, and he also led them astray into the sea, and he used to say to them before: (**And I guide you only to the path of right guidance**) 29 - Forgiver.

(**O Children of Israel**, **we have saved you from your enemy**.) Pharaoh, who used to inflict terrible punishment on you, slaughter your sons and spare your women (**We made an appointment with you on the right side of the mountain**). Glory be to Him, referring to the promise that He made to Moses after he drowned Pharaoh, which is that Moses would come to the side of the Mount, and God would send down to him the Torah, containing an explanation of the laws and rulings. (**And We have sent down to you manna and quails**. **Eat of the good things We have provided for you**.) It is presented in its literal text in verse 57 of Surat Al-Baqarah, vol. 1, p. 106.

(**And do not transgress in it**, **lest My wrath descend upon you**, **and whoever upon whom My wrath descends has fallen**.). A pronoun in it refers to sustenance which is understood from the speech, and tyranny in it is that it is taken or spent in a way other than what is lawful, and the meaning is that whoever earns money without a solution, or spends it in a wrong way, his reward with God is destruction and the torment of burning, just like the punishment of Pharaoh and other disobedient and tyrants.

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(**And indeed, I am Forgiver of whoever repents and believes and does righteousness and then is guided**.). God forgives sins under four conditions: The first is repentance, which is regretting the sins committed while asking for forgiveness for them. The second condition is belief in the truth wherever it may be, whether it agrees with desires and purposes, or contradicts them. The third condition is to act upon the truth, because faith without action is like speech without meaning. The fourth condition is conversion, and what is meant here is continuing to follow the truth until death. Thus, we find the answer to the question of those who asked: The rightly guided person is the one who believes and does righteous deeds, so what is the reason for attaching the first to the second with a then?

The Samaritan and the Calf, verse 83–89:

(**And how have you hastened ahead of your people, O Moses?** (83) **He said, "They are devoted to following me, and I hastened to you, my Lord, that you may be pleased**." (84) **He said, "Indeed, we have tried your people after you**." **And the Samaritan led them astray**. (85) **Then Moses returned to his people angry and sad. He said, "O my people, did your Lord not promise you a good promise? Did He break the covenant with you, or did you want to?" Lest wrath from your Lord should come upon you, then you would break my promise**. (86) **They said, "We did not break your promise with our kingdom, but we have carried burdens of adornment**." **The people, so we threw it, and so did the Samaritan** (87) **and he brought out for them a calf with a mooing body, so they said, "This is your god**."

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And the God of Moses, so he forgot (88) Do they not see that he will not return a word to them and will not possess for them any harm or benefit? (89))

the language :

If you say: He came after him, then its meaning is that he came after him in the immediate or receptive manner, but if you say: He came after him, then its meaning is that he came after him immediately and without delay. We missed the test. He misled them, led them astray, and led them away from guidance and truth. And regret, sadness. My promise is what you promised me regarding steadfastness in faith. And by our kingship, by our choice from the kingship of the matter. And the weights are heavy. And the bellowing is the sound of cows.

Parsing:

What is an interrogative subject, and the sentence "I hastened you" is a predicate. They are a subject and they are a predicative noun. And on my trace is related to the omission of a predicate after a predicate or an adverb, and the factor in it is the meaning of the reference. And angry one time and sad the other. Likewise, kaf means like, and its place in the accusative is an adjective for a deleted absolute object, i.e., the Samaritan threw a speech like the one who threw. And bodily is an attribute of the calf, that is, embodied, and the author of Majma' al-Bayan said: substitute, and that it does not return (that) is lightened from the heavy one, and its noun is the relative pronoun omitted, and the sentence returns as a predicate, meaning that it does not return to them, such as verse 148 of Surat Al-A'raf: (**Did they not see that he did not speak to them?**).

Meaning:

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After Pharaoh was destroyed, God Almighty promised Moses that the Torah would be sent down to him, and appointed a time for him, so he went to his Lord to bring the Torah after appointing his brother Aaron as successor over the Children of Israel.

So they took advantage of the absence of their Prophet Moses, worshiped the calf, and achieved what they had dreamed of before, as they saw people (**They devoted themselves to idols of theirs**. **They said**, "**O Moses**, **make for us a god just as they have gods**." **He said**, "**You are an ignorant people**.") 138 Al-A'raf. This was previously mentioned in verse 51 of Surat Al-Baqarah and 148 of Surat Al-A'raf...and the verses we are dealing with, and the ones after that until verse 98, all talk about this topic and what is related to it, and take us back to it.

(**And how quickly you are ahead of your people**, **O Moses**). With this question, the story of the calf begins.. Moses goes to his Lord to receive revelation, and God Almighty asks him about his haste, and He knows the reason, in order to tell him about what his people had done about worshiping the calf. (**He said**, "**They are following in my footsteps**, **and I hasten to You**, **my Lord**, **that you may be satisfied**."). The apparent meaning of the words indicates that Moses was supposed to come to Al-Tur, with a group of his people, so he came alone, so the question was directed, and the answer came: They are following me without delay, and I preceded them to you, O my God, out of concern for your pleasure.. He said this, not knowing what they would do after him.

(**He said**, "**Indeed**, **we have tried your people after you**, **and the Samaritan has led them astray**."). What is meant by temptation here is scrutiny and testing so that the Israelites appear in their true selves. It is said: Gold is tempted by fire when it

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tests it. The test here is that God Almighty forbade the children of Israel from worshiping the calf in the language of Aaron, and Satan commanded them to worship it in the language of the Samaritan, so they disobeyed the Most Merciful, and obeyed Satan, and thus demonstrated their true nature of weakness of faith and complete readiness for disbelief and ingratitude, just as The criminal commits forbidden things when he finds a way to do them, and he is exposed in the presence of witnesses.

(**So Moses returned to his people angry and sad**.). It is presented in Surah Al-A'raf, verse 150 (**He said**, "**O my people**, **did your Lord not promise you a good promise?**"). This indicates that God has promised to send down the Torah to their Prophet, in which it details everything they need of knowing what is permissible and what is forbidden, and that He Almighty will make them possess the abode of the transgressors, as in verse 145 of Surat Al-A'raf: (**And We wrote for him on the tablets of everything an admonition and a detail of everything**. **So take it firmly and command your people to take the best of it**. **I will show you a house**. **The immoral ones**).

(**The covenant was prolonged for you**). What is meant by the covenant is the period of Moses' absence from his people. She says: My meeting with him is near, meaning my meeting (**Or do you want wrath from your Lord to descend upon you?**). Or in the sense that you wanted to, that is, you did something that would attract the wrath of God, and the meaning is that I was not away from you for long...so why did you associate God with others? Do you want his punishment and torment to befall you? This indicates that they believe as long as Moses is standing

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over their heads, and if he is absent, they will turn on their heels and distort the religion according to their desires, as actually happened.

(**So you broke my promise**). You turned away from the religion of God after you promised me to adhere to it (**They said**, "**We are behind you**, **we promised you our property**."). This is a clear admission on their part that they have disbelieved, apostatized, and broken their promise, and their only excuse is that they are like the rulers and cannot control themselves from disbelief, treachery, and betrayal, even as if they were imprinted on that. Thus, the truth of the Children of Israel appears in their words and the slips of their tongues, in addition to their deeds.

(**But We have been burdened with the adornment of the people**.). What is meant by burdens here is burdens, and the adornments of the people are the adornments of Pharaonic women. Many commentators said: When the Children of Israel knew that they would cross the sea, and that God Almighty would drown Pharaoh and his soldiers, they deceived the Pharaohs, borrowed their jewelry for the wedding or for other reasons, and carried them with them... This is not far from the nature of the Israelites and their deception to earn and collect money by every means. (**So we threw it, and the Samaritan threw it in the same way**). Al-Tabari said in his interpretation: The Children of Israel threw the jewelry they had into a pit, and the Samaritan also threw what he had, and he shaped them all in the form of a calf. (**Then he brought out for them a calf**, **the body of which was bellowing**.). It is presented in verse 148 of Surat Al-A'raf, vol. 3, p. 395.

(**They said**, "**This is your God and the God of Moses**, **but he forgot**."). The pronoun they said goes back to the Samaritan and his companions, and the pronoun he forgot goes to Moses, and the meaning is that the children of Israel said: This calf is the true God for us, for Moses, and for the entire world, and Moses was astonished

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

by it, and went looking for it and searching for it in the mountain, and did not realize that it was our guest and in our homes... It should be noted that whoever says: God is a body, he meets the worshipers of the calf and idols from wherever he wants or does not want.

(**Do they not see that he does not return a word to them, and does not do them any harm or benefit?**). How can the calf be their lord, since it is the work of their hands, does not hear their words, does not respond to their answers, does not bring them or himself any benefit, and does not protect himself or them from harm? Some commentators said: "Moreover, he does not butt heads, does not kick, and does not run a mill or a waterwheel." In Al-Razi's interpretation, a Jew said to Imam Ali (peace be upon him): You did not bury your Prophet until you disagreed. The Imam said: We only differed from him, and we did not differ about him. And you had not dried your feet from the water of the sea until you said to your Prophet, "Make for us a god as they have gods."

If it were permissible for us to interpret the Qur'an with opinion and interpretation with intuition, we would say: The molding of the calf of gold, and the deification of it by the Israelites, symbolizes that they have been created from ancient times to worship money, and that He is their God alone, with no partner. Their ancient and modern history indicates this clearly and clearly, and that they make everything permissible for the sake of money, even bloodshed, prostitution, and treachery.

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Moses blames Aaron, verse 90–98:

(**And Aaron had said to them before, "O my people, you have only been tested by it, and indeed your Lord is the Most Merciful, so follow me and**

obey my command.” (90) They said, “We will not depart from it, devoting ourselves to it.” Until Moses returns to us (91) He said, “O Aaron, what prevented you from following me when you saw them going astray?” (92) Did you disobey my command? (93) He said, “O son of Umm, do not take my beard or With my head, I was afraid that you would say, “You divided the Children of Israel and did not observe what I said.” (94) He said, “What is the matter with you, O Samaritan?” (95) He said, “I saw what they did not see.” So I took a handful of the Messenger’s trace and threw it away, and likewise my soul made peace with me. (96) He said, “Go, for

In life, you have the right to say, “No touching, and you have a promise that you will not break.” And look at your God, to whom you have continued to devote your attention. We will burn him, then (97) Indeed, We will certainly scatter it in the sea (97) Your God is only Allah, besides whom there is no god. He encompasses all things in knowledge (98))

the language :

You were only tempted by it, that is, you followed your desires by worshiping the calf. And they are living and residing. What's wrong with you? What's wrong with you? So I rejected it and threw it away. And salt decorated. No touching, no mixing. You will not succeed him, he has no successor. And its origin remained, i remained. And the sea is painful.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

The blame is in the answer to a deleted section. Otherwise, there are two words: the nasbī and the ḍādī, and the nominal noun "to follow" is in the genitive case with "bāmān" which is omitted, meaning what prevented you from following me. O son of a mother, it was read with a fatḥah on the meem, with Um and Ibn being in the place of fifteen, and it was read with a kasra on the meem, with the original being O son of my mother. Then I deleted the yā', and kasratized the meem to indicate the deleted yā'. What's wrong with you? Beginning and predicate. And in Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi, "No touch" is negated in the sense of prohibition, i.e., do not touch me. Accordingly, "no touch" is a verb noun, and it was said: "Rather, it is the source of his touch," and there is no negation of the gender and "touch" of the noun, "no," and the predicate is deleted, meaning there is no touch between us.

Meaning:

(**And Aaron had said to them before**: **O my people**, **you have only been tempted by it**, **and indeed your Lord is Most Merciful**, **so follow me and obey me**.

My command). When Moses went to Al-Tur, he said to his brother Aaron: (**Join me among my people and make peace**, **and do not follow the path of the corruptors**.) 142 Al-A'raf. Aaron made amends as Moses commanded him, so he advised and warned the children of Israel about the Samaritan and his calf, and he said to them in what he said: What deceived you about this calf so that you were so fascinated by it, and turned away from the Creator of the heavens and the earth? So follow me and I will guide you to the right path. The answer of his people was

TAFSIR MUSHAFFATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR HAQI NAQVI

nothing but this (**They said**, "**We will not continue devoting ourselves to it until Moses returns to us**.") Let us see his opinion on that... It is as if they were waiting for Moses to make Aaron foolish with his prohibition, and correct them in worshiping the calf because it is made of gold... And everyone who prefers money over his religion and conscience, or follows a stray over his error, is one of the followers of the Samaritan and his party... God has tested His servants in every era with a bellowing calf made of gold, or of the descendants of Adam, by which He distinguishes the elite of His creation from the barbarians. The mob follows every shouter.

(**He said**: **O Aaron**, **what prevented you from following me when you saw them going astray? Have you disobeyed my command?**). On the surface, this is a blame or reproach to Aaron, but in reality it is a rebuke and rebuke to those who worshiped the calf, because Moses knew with certainty that his brother Aaron did not and would not disagree with him in anything, and that he fulfilled the duty of guidance in the most perfect way because he is his partner in prophecy and infallibility (he said, O son of Umm) (**Do not take hold of my beard In my head**) It is presented in verse 150 of Surat Al-A'raf.

(**I was afraid that you would say**, "**You have divided the Children of Israel**," **and you did not heed my words**.) Moses said to Aaron: Why did you not leave the children of Israel and join me when you saw them disobeying you and following the Samaritan? Aaron replied to him, "I expected that if I left them, there would be a strife in which blood would be shed between the group of believers among them and the group that had abandoned their religion by worshiping the calf. Then the verse would be reversed, and you have the right to blame me for leaving them, and to say

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 5 BY AYATOLAH SYED AMMAR NAQI NAQVI

to me: Will you leave them so that what happened will happen?" The summary of the answer is that what the witness sees is not seen by the absent person.

Moses was convinced and said: (**My Lord**, **forgive me and my brother and admit us into Your mercy**, **for You are the Most Merciful of those who show mercy**.) - 151 Al-A'raf. Then Moses turned to the Samaritan (**He said**, "**What is your speech**, **or a Samaritan?**")? What prompted you to do what you did? (**He said**, "**I saw what they did not see**, **so I took a handful of the Messenger's legacy and discarded it**, **and likewise my soul made peace with me**.") It was said: What is meant by the Messenger

Here is Gabriel, and he scattered the soil that he stepped on with his foot, or his horse with his hoof. It was said: Rather, what is meant by the Messenger Moses, and by his influence and his Sunnah. It was said: Al-Samari was lying in what he said, and that he did not see anything or receive anything from the traces of the Messenger, but rather he wanted to evade the consequences of what happened. This is the most likely of the sayings, and the closest to understanding about Gabriel's foot and his horse's hoof. And whoever makes the calf with his own hand and calls to worship it instead of God, lies and slander are easy for him. As for the bellowing, it is possible that the Samaritan made the calf in a shape such that the sound of bulls emerges from it by means of the wind or otherwise, as we said in Part 3, p. 395.

Whatever it is, the meaning indicated by the apparent meaning of the Qur'an is that the Samaritan was the one who corrupted and led the Children of Israel astray in worshiping the calf. As for how he made it, we are not responsible for knowing that, and it has no connection to our faith and our lives.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**He said**, "**Go**, **for in life you have the right to say**, **'No touch**.'"). This is your reward in this world: expulsion and isolation from people, all people. Do not mix with anyone, and no one mixes with you in word or deed. As for your punishment in the afterlife, it is worse and more severe. It was said: The Samaritan lived his entire life in the wilderness with beasts and lions (**You have a promise that you will not break**.). There is no escape from it, and it is your meeting with God, your reckoning for what you did and forged, and your reward for it with painful torment and the fire of hell.

(**And look at your God**, **upon whom you have remained devoted**. **We will certainly burn him**, **then We will surely blow him up in the sea**.). This is the end of every cunning fake... shame and humiliation, being blown up in the sea, or being thrown out with the trash. (**Your God is only God**, **besides whom there is no god**. **He encompasses all things in knowledge**.). He alone is the true God, and there is no god but Him. His mercy encompasses everything, His knowledge encompasses everything, and there is nothing but worships Him and praises Him.

Israel's curiosities:

It is useful to conclude the interpretation of these verses with what was stated in Al-Razi's interpretation:

"Abu al-Qasim al-Ansari said: The magicians were polytheists, and when they saw one sign

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

It is the turning of the staff into a serpent. They believed in God and Moses, and for their faith they endured severe torment in this world, and they did not turn away

from faith. As for the children of Israel, they saw what the magicians saw, and they also saw the magicians' confession and belief in Moses, then they saw the nine signs for a long period, then they saw the parting of the sea, twelve paths that they took by themselves, and they saw the destruction of their enemy with their own eyes, and despite all of this when they came out of the sea. And they saw people worshiping cows. They said to Moses: Make for us a god as they have gods. As soon as they heard the sound of a calf, they began to worship it.

How much I wished, as I was interpreting the verses that were revealed about the Children of Israel, and recounting their anomalies and eccentricities, how much I wished that a committee of scholars would be formed about man and his instincts to study the Israelites and their nature in light of their biography and history, ancient and modern, to know whether they are human beings in appearance and reality, or that they do not resemble people in anything, and none of the people resemble them in anything except in shape and form? Many verses in the Holy Qur'an also refer to this. See Part 1, p. 122, Part 2, pp. 337 and 389.

We also narrate to you verses 99–112:

(**Thus We relate to you the news of what has gone before, and We have given you a reminder from Us** (99) **Whoever turns away from it – indeed, on the Day of Resurrection he will bear a burden** (100) **They will abide therein. And evil will be a burden to them on the Day of Resurrection**. (101) **On the Day when the trumpet will be blown, and on that Day We will raise the criminals together as a group of people**. (102) **They will fear among themselves. You have stayed but ten days**. (103) **We know best what they say, when those similar to them say in a way, "If you have stayed but one day."** (104) **And they ask you about Mountains, so say, "My Lord will blow**

TAFSIR HUSNAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

them up completely." (105) **Then He will scatter them in plains**. (106) **You will not see them**.

Crooked and not dead (107) **That Day they will follow the caller with no crookedness in him, and voices will be humbled to the Most Gracious, so you will not hear except a whisper** (108) **That Day you will not benefit. Intercession, except for him whom the Most Gracious has permitted and whose words He is pleased with**. (109) **He knows what is before them and what is behind them, but they do not comprehend it with knowledge**. (110) **And stubborn faces. For the Ever–Living, the Ever–Subsisting, and he who bears injustice has been disappointed**. (111) **And whoever does righteous deeds while a believer fears neither injustice nor oppression** (112))

the language :

Dhikr means the Qur'an. And whoever turns away is the one who lied. Literally, burden means heaviness, and what is meant here is torment. The pictures are a horn or something similar that is blown into. And blue, meaning the color changes to blue or other. They whisper among themselves, that is, they walk behind each other and speak in a hidden voice. And I represent the best of them. He destroys it, making it like dust, then disperses it. He leaves her alone. The bottom is smooth ground, and the row is level ground. And crookedness decreases. The rise was easy. The whisper is the hidden voice. She was submissive and humiliated. And the one who manages things. Digestion is understatement and deficiency.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Immortal is a form of pronoun that carries the meaning of group. Pregnancy is a distinction, that is, a bad pregnancy. And the day it will be blown instead of the Day of Resurrection. And blue now. And they are afraid again. Ten is an accusative case with an added noun, i.e. a period of ten nights or hours. And a method of discrimination. Indeed, now. And there is no crookedness for him (la), negating gender, and the crookedness of her name and for him

Tell her. Except from the permission of (from) in the nominative case, instead of intercession, on the deletion of the genitive, i.e. intercession is of no use except intercession from the permission of etc.

Meaning:

(**Thus we relate to you news of what has come before**.). In this way, Glory be to Him, He referred to the story of Moses (peace be upon him) and his news, and the speech to the Messenger of God (peace be upon him), and who is to be banished, and the meaning is that we relate to you - O Muhammad - some of the news of previous nations, as you have heard, and it is an example and a warning to the people, and at the same time it indicates your truthfulness and prophecy because it is from the news of the unseen. (**And We have given you a reminder from Us**) That is, the Qur'an, and the Qur'an is called a remembrance because it contains mention of God and His attributes, the prophets and their news, the afterlife and its affairs, faith and disbelief, good and evil, lawful and forbidden, the creation of the heavens and the earth, and so on.

(**Whoever turns away from it will bear a burden on the Day of Resurrection**.). The conscience of it goes back to the Qur'an, and whoever denies

TAFSIR MUSHAF FATIMA ALEHAS SALAM VOL 3 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the Qur'an in word and deed, or in deed without saying, has turned away from it, and burdened himself with a heavy burden. The Messenger of God (may God bless him and grant him peace) said: He who makes what is forbidden to him deems permissible does not believe in the Qur'an. This will be discussed in the interpretation of verse 124 and the following verses of this Surah.

(**They will abide in Him forever**). A pronoun in it refers to burden, and what is meant by it is punishment with eternal evidence, and applying burden to punishment is in the sense of applying the cause to the one who caused it. (**And a burden will be bad for them on the Day of Resurrection**). Miserable is the sin they have burdened themselves with because of their turning away from the Qur'an (**The day the trumpet will be blown**). This is a metaphor for resurrecting those in the graves (**And We will gather the criminals on that day in blue**.). It is also a metaphor for their shame and bad condition at that time.. One of the funniest things I have read in the interpretation of this verse is what was stated in Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi. The author said: "It appears that what is meant by blue is the blue of the eyes, and blue is the most hated eye color to the Arabs, because the Romans are their enemies, and they have blue eyes." This interpreter was close to the Crusades.

(**They will fear among themselves if you stay but ten days**.). One of the characteristics of criminals on the Day of Resurrection is that they will suffer so much from the horrors that they will be astonished about how long they will stay in this worldly life, and some of them will say to each other verbally or verbally, and in a low voice: We only stayed for ten nights, hours, or moments.

TAFSIR MUSHAF FATIMA ALEHA SALAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

And you ask: God Almighty told us about the criminals in this verse: "We stayed for ten days," and in verse 19 of Surah Al-Kahf: (**They said**, "**We stayed a day or part of a day**.") In verse 55 of Surat Al-Rum: (**And on the day the Hour arrives**, **the criminals will swear that they stayed only an hour**.). What is the reason for combining these verses?

Al-Razi replied that some criminals thought that the period was ten days, while others thought that it was one day.. What we see is that the word "ten" and "day" and "hour" are not literally a narration of what the criminals say, but rather a metaphor for what they imagined of the shortness of stay and shortness of time, and that God Almighty expressed that in terms of "ten" at times, "day" at times, and "hour" at other times, and to this refers to the words of God Almighty: (**The Day when He will call you and you will respond with His praise**, **and you will think that you have tarried only a little while**.) 52 Al-Isra'.

(**We know best what they say**, **when someone similar to them says**, "**If you stay but a day**."). The most exemplary of them in his way is the best of them in conduct, and the most knowledgeable of the facts of matters, and the meaning is that this exemplary said to them, while they were walking among themselves for only ten days, he said: The life in which you were, and whose ruins you competed with, is in reality nothing but a dream that does not count in time or days... and the true life is this which we are in now, where it has no duration or end.

(**And they ask you about the mountains**, **so say**, "**My Lord will blow them to pieces**, **and scatter them flat and level; you will not see in them crookedness or deadness**."). A questioner asked the Messenger of God (PBUH): How will the mountains be on the Day of Resurrection? So God Almighty said to His noble Prophet: Say in answer to this question: God uproots it from its roots, turns it into

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

dust spreading in space, and leaves its places on the earth smooth, with nothing in it, no rise or fall.

(**On that day they will follow the caller without turning back**.). That day will be the Day of Resurrection, and the conscience they follow will return to the creatures, and the caller is the one who calls them to the gathering, the reckoning, and the reward.

His conscience refers to the supplicant with the notice of his call, and the meaning is that the supplication of the supplicant is true, and is answered by everyone, and no one can neglect it: (**On the day when the caller calls for something hateful**, **their eyes will be humbled**. **They will emerge from the scene as if they were spreading locusts**, **rushing to the caller. The unbelievers will say**: **This is a day**. **Hardship**) - 8 the moon.

(**And the voices are humbled to the Most Merciful**, **so you hear nothing but a whisper**.). She was humbled, submitted, and humiliated, and the sounds are on the deletion of the genitive, meaning those with the voices, because the voice does not sense or feel, and the whisper is hidden speech, and it indicates humility and submission. (**On that day**, **intercession will be of no avail except to him whom the Most Merciful has permitted and whose words He has approved**.). This is what God Almighty says: (**And they do not intercede except for him whom He is pleased with**) - 28 Prophets. We talked about intercession at length when interpreting verse 48 of Surat Al-Baqarah, Part 1, p. 97. (**He knows what is before them and what is behind them**, **but they have no knowledge of it**.). Its counterpart is presented in verse 255 of Surat Al-Baqarah, Part 1, p. 394.

TAFSIR MUSHAF FATIMA AL-EHFAD SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And the faces turned toward the Ever–Living, the Ever–Subsisting**). What is meant by faces is their owners, and the meaning is that all creatures will submit tomorrow to the command of the Living One who does not die, who is the One who is Sustainer of all things, and without Him nothing can exist. (**He who bears an unjust burden has been disappointed**). The one who loses people tomorrow is the one who oppresses the people and assaults their dignity and freedom, and the one who wins with God is the one who works for the good of the people and improves them for the sake of goodness and humanity. (**And whoever does righteous deeds and is a believer, he will not fear injustice or oppression**.). This is like the Almighty saying: (**Whoever does righteousness, whether male or female, and is a believer – We will surely give them a good life and give them their reward according to the best of what they used to do**.) 97 bees. Part 4, p. 550.

We sent it down as an Arabic Qur'an, verses 113–122:

(**And thus We have sent down an Arabic Qur'an, and have conveyed in it part of the threat that they may become righteous, or that He may produce a message for them. (113) So exalted is God, the True King. Hasten with the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge." (114) And We have already covenanted**

Adam before, but he forgot, and We did not find in him resolve. (115) And when We said to the angels, "Prostrate to Adam," so they prostrated, except Iblis. He refused. (116) Then We said, "O Adam." Indeed, this is an enemy to you and your husband, so do not expel you from Paradise, lest you be

TAFSIR MUSHAF FATIMA ALEHA SHLAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

miserable. (117) **It is yours not to go hungry therein nor to be naked**. (118) **And to not feel thirsty therein**. (119) **Then Satan whispered to him**, **saying**, "**O Adam**, **shall I direct you to the tree of eternity and a kingdom that does not fade away?**" (120) **So they ate from it**, **and their private parts appeared to them**. **And they began to cover themselves with leaves of Paradise**, **and Adam disobeyed his Lord and went astray** (121) **Then his Lord chose him and turned to him and guided him** (122))

the language :

We spent, repeated and separated. What is meant here is the sermon and the lesson. And do not make a sacrifice, do not go out to the sun, and what is meant by it is not to work hard and work hard in order to live. And they took it and started. They glued paper to paper. And he chose him.

Parsing:

Quranic is an adverb, and Arabic is an adjective. "My knowledge" is a distinction because it means "I increased my knowledge," and it is permissible for it to be the second object of "zadni," provided that "zadni" includes the meaning of giving. The source of "Do not starve" is the noun "And you have news." The source of not being thirsty is a conjunction of the source of not being hungry.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Meaning:

(**And thus We have sent down an Arabic Qur'an**, **and have explained in it part of the threat**, **that perhaps they may become righteous or that it may cause a reminder to them**.). Glory be to Him, the Almighty, revealed the Qur'an

to His servant Muhammad (PBUH) in the language of the Arabs, and He frightened the servants in various ways of His reckoning and torment so that they fear Him and obey Him in all His rulings, or remember Him if they sin and repent to Him and ask Him for pardon and pardon, or here it is permissible, as in: Be a scholar or an ascetic, because piety combines with remembrance just as knowledge and asceticism combine, and the counterpart of this verse is presented in Surat Yusuf. Verse 2, Part 4, Page 286, and there we answered in detail the questioner's question: Why was the Qur'an revealed in the Arabic language even though Muhammad (PBUH) was only sent to all people?

Descriptions of the Qur'an:

God Almighty mentioned many of His descriptions in His Holy Book, including:

1 - Arabic: As in this verse, and verse 2 of Surat Yusuf.

2 - Male: (**Indeed**, **it is We who revealed the Remembrance**) - 9 stone. and ("**Dhu Al-Dhikr**" **and the Qur'an is** "**Dhu Al-Dhikr**") - 2 p.

3 - The light: (**Light has come to you from God**) - 15 the table.

4 - The final say: (**It is a decisive statement**) - 13 Al-Tariq.

5 - Al-Huda: (**This is the Book in which there is no doubt**, **a guidance for the righteous**.) - 2 cows.

6 - Al-Hakim: (**And the Wise Qur'an**) - 2 Yass.

7 - Al Majeed: (**And the Glorious Qur'an**) - 2 A.H.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

8 - The spirit: (**He casts the Spirit at His command upon whomever He wills of His servants, to warn of the Day of Meeting**.) 15 - Forgiver.

9 - The right: (**It is the truth from your Lord, but most people do not believe**.) - 17 Hood.

10 - The great news: (**Say, "It is great news that you are turning away from**.") - 68 p.

11 - Healing: (**Say, "It is for those who believe a guidance and a cure**.") - 44 Fassilat.

12 - Mercy: (**Indeed, it is a guidance and a mercy for the believers**.) - 77 ants.

13 - Download: (**A revelation from the Lord of the Worlds**) - 80 the incident.

14 - Al-Bashir Al-Nazir: (**A book whose verses are detailed, an Arabic Qur'an for a people who know, a bringer of good tidings and a warner**.) - 4 separated.

15 - Al-Aziz: (**Indeed, it is a mighty book**) - 41 Fassilat.

16 - The Great: (**And We have given you seven of the repeated verses and the Great Qur'an**.) 87 stone.

17- Al-Mubin: (**And the clear book**) - 2 Decoration.

The first fact that these characteristics indicate is that God Almighty only revealed the Qur'an to His Noble Prophet for the guidance, happiness, security, and stability of people.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**So exalted is God**, **the True King**). Imam Ali (peace be upon him) said, addressing his Lord: Glory be to You, how great is what we see of Your creation! How small is his greatness next to your power! How terrible is what we see of your kingdom! How despicable this is when we have lost your authority! What a blessing you have bestowed in this world! How small are the blessings of the afterlife!

(**And do not hasten with the Qur'an before its revelation has been completed to you**.). It was mentioned in the hadith that when Gabriel recited the Qur'an to him, he would continue reading it for fear that he would miss something of it, so God Almighty commanded him to listen and not to continue, and to be at ease and not afraid of forgetting. The authenticity of this hadith is indicated by verse 17 of Surat Al-Qiyamah: (**Do not move your tongue with it to hasten it**. **Indeed**, **it is upon Us to gather it and recite it**. **So when we have read it**, **follow his Qur'an**, **then it is upon Us to explain it**.).

Increase my knowledge:

(**And say**, "**My Lord**, **increase me in knowledge**."). The knowledge that God commanded His Prophet to gain from it is the knowledge that benefits its possessor and benefits others... Neither values and beliefs, nor philosophy and laws, nor literature and art, all of these are nothing in the sight of God unless they are a means to a good and honorable life with no problems or complications. Even the afterlife is connected and united.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

In full commitment to useful work in this worldly life, the Messenger of God (may God bless him and grant him peace) said: The best people in the eyes of God are the

people who are most useful to people, and there is no doubt that the most useful people are the ones who work for a better life and a higher society.

Everything in this era clearly indicates that there is no virtuous life for a person except with knowledge... without any difference between his material, social and cultural life. Just as a society, any society, cannot live a good life without printing presses or factories that produce clothes, means of transportation, household utensils, and other necessities, likewise it cannot live a free and dignified life without knowledge of politics, economics, sociology, and other sciences that have an effective impact in eliminating man's exploitation of man.

This is correct knowledge, and it is what is meant by the word knowledge in the Almighty's saying: (**And say**, "**My Lord**, **increase me in knowledge**.") And the saying of the Greatest Messenger: "Whoever takes a path to knowledge will take a path to Paradise." Whoever explains knowledge by memorizing texts and footnotes is one of those who believe that knowledge is words and words, and religion is glorification and praise.

(**And We had made a covenant with Adam before**, **but he forgot**, **and We did not find in him any resolve**.). The covenant that God made to Adam was that he would not approach the usual tree, nor respond to Satan's invitation and whisperings. What is meant by his forgetfulness is that he violated it, and by steadfast resolve. (**And when We said to the angels**, "**Prostrate to Adam**," **so they prostrated**, **except for Iblis**, **who refused**.). It is presented in verse 34 of Surat Al-Baqarah, Part 1, p. 82, verse 10 of Surat Al-A'raf, 30 of Surat Al-Hijr, 61 of Surat Al-Isra, and 51 of Surat Al-Kahf.

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(**So We said**, **O Adam**, **this is an enemy to you and your husband**. **He will not expel you from Paradise**, **so you will be miserable**. **It is yours to neither go hungry in it nor be naked**, **nor to be thirsty in it nor to You sacrifice**) That is, do not toil in the heat of the sun, and he specifically mentioned the forenoon prayer when the heat is most intense.. God Almighty warned Adam against the whisperings of Satan, and said to him: You are between two things: either you obey me or disobey Satan. Your reward with me is this Paradise, which - as you have seen - is blissful and serenity... there is no hunger, no thirst, no nakedness, no sickness... no pain and sorrow, no death. And blood and tears, and no toil in heat or cold... nothing but safety and security

Comfort and paradise. But if you disobey Me and obey Satan, then you will leave Paradise into a world full of troubles, calamities, tyranny and diseases... Adam forgot this warning, and tribulations and misfortunes piled up on him and his descendants, starting from Cain killing Abel to the crimes of Israel... ad infinitum.

It is not far-fetched that Adam's expulsion from Paradise would be a lesson and a warning to those who follow whims and desires, and that his reward with God would be torment and misery. See what we said entitled: Weakness of will is a means of deprivation, Part 1, p. 85.

(**Then Satan whispered to him**, **saying**, "**O Adam**, **shall I direct you to the tree of eternity and a kingdom that will not decay?**" **So they ate from it**, **and their private parts became apparent to them**, **and they began to uncover their hair**. **On them are the leaves of Paradise**). A similar example is presented in Surah Al-A'raf, verse 19 onwards, Part 3, p. 311.

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(**And Adam disobeyed his Lord and went astray**). You ask: Adam is a prophet, and the prophet is infallible from error and sin, so how did God Almighty attribute sin and temptation to him?

They responded to this with answers, including that what is meant by disobedience here is a violation of a recommendation rather than an obligation, and this disobedience is not incompatible with infallibility, and among them is that when Adam was in Paradise, he was in the Hereafter, and this abode is not conveyed or assigned, so that it needs prophets... and Adam's prophethood was in this world, not in Paradise... In any case, Adam repented and asked for forgiveness from his Lord. (**Then his Lord chose him and turned to him and guided him**.). We talked about this in detail under the title The Infallibility of the Prophets, Part 1, p. 86.

He said, "**Come down from it**." **Verse 123–129**:

(**He said**, "**Go down from it all of you**, **some of you enemies to one another**. **Then if guidance comes to you from Me**, **then whoever follows My guidance will neither go astray nor be miserable**." (123) **And whoever turns away from it**. **My remembrance**. **Indeed**, **he will have a straitened livelihood**, **and We will gather him on the Day of Resurrection blind**. (124) **He will say**, "**My Lord**, **why have you gathered me together?**"

Blind, **while I used to see**. (125) **He said**, "**Thus did Our signs come to you and you forgot them**, **and thus today they will be forgotten**. (126) **And thus do We recompense he who transgresses and does not believe in signs**. **His Lord**, **and the torment of the Hereafter is more severe and more lasting**.

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(127) **Has He not guided them? How many generations We destroyed before them**. **They walk in their dwellings**. **Indeed**, **in that are signs**. (128) **And if not a word had preceded from your Lord**, **it would have been binding and for an appointed term**. (**129**))

the language :

Narrow dengue. He went beyond the limit. Did He not guide them? Did He not explain to them? And the prohibition of minds. It is necessary.

Parsing:

Either two words: the conditional and the excess. And the blind state of Ha, We will gather it. The active part "he guides" is omitted, meaning "why did God not guide them?" How many places are there for our people to set up? And term is an adjective attached to a word, that is, even if there is no word, and term is an adjective.

Meaning:

(**He said**, "**Go down from it all of you**, **some of you enemies to one another**. **Then if guidance comes to you from Me**, **then whoever follows My guidance will neither go astray nor be miserable**."). Conscience said to God Almighty, "Go down to Adam and his wife," and what is meant by "some of you" is to some of the offspring of Adam and Satan, and by guidance is God's command and prohibition, and whoever obeys God in His command and prohibition is among the calm and guided in this world, and among the happy and secure in the hereafter. Something similar happened in verse 36 of Surat Al-Baqarah.

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(**And whoever turns away from My remembrance will have a miserable life**.). You ask: The apparent meaning of the verse indicates that God has decreed and destined that the disobedient and tyrannical people should live in embarrassment and hardship, even though what we see is that the more disobedient and tyrannical they become, the more prestige and wealth they gain.

The commentators answered that what is meant by hardship and distress here is the soul's anxiety and turmoil over what is at hand and its warning of consequences and surprises, and of adversity after prosperity.

It is noted that this concern is comprehensive for everyone who has in his hand some of the debris of the world, whether obedient or disobedient, because nature is blind and does not distinguish between the good and the bad, and its events do not have mercy on the young or the weak, and it does not care about the fate of the good and the saints.

The most likely answer is what we mentioned in Part 3, p. 94, entitled: Sustenance and the Corruption of Circumstances, and in p. 131 of the aforementioned volume, entitled: Is Sustenance a Coincidence or Destiny? In summary, poverty is a part of the rule of the earth, not of the rule of heaven, from what was earned by the hands of people who killed truth and justice. If they had upheld the law of God, no poor person would have been found on its back.

(**And We will gather him blind on the Day of Resurrection**). Some commentators said, what is meant by blindness here is blindness to evidence and evidence. Another said: Rather, blindness from Paradise... What is correct is that what is meant is the apparent meaning, which is the loss of sight, as evidenced by his saying: (**He said**, "**My Lord**, **why have you gathered me blind when I was**

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seeing?). There is no reason for interpretation (**He said**: **Thus did Our signs come to you and you forgot them**, **and thus today they will be forgotten**.). You are neglecting today as you neglected work before, and in short, whoever does bad in this world, his fate will be bad in the afterlife..

This verse is one of the clearest proofs that work in this world is a foundation, and the reward of the hereafter is a branch, and that there is no path to its bliss except good deeds. Although the Holy Qur'an links Islam with life, and the reward for work, many of our youth say: Religion is a myth and legends. Their excuse for this is their ignorance of Islam, and their distance from knowing its truths and secrets.

(**And thus We reward those who are extravagant**) In seeking the world, and taking it without a solution (**He did not believe in the signs of his Lord**) Evidence of his existence, the prophecy of his prophets, and the revelation of his books, or he believes in all of that, but does not commit to action. (**And the torment of the Hereafter**) Including tar robes

The food of Zaqqum, the drink of hamam, and being beaten with iron hammers are more severe and lasting than the effects of blindness and forgetfulness.

(**Did He not guide them? How many generations We destroyed before them**, **did they walk in their dwellings?**). What is meant by "guidance" explains and creates the paths of guidance, and their conscience refers to the polytheists, and the meaning is how he polytheized those who were contemporary with Muhammad (PBUH) and insisted on polytheism after he called them to monotheism, despite the fact that God had made clear and created the paths of guidance to monotheism, including the destruction of past nations like the people of Noah, Ad and Thamud,

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for they were more powerful than them, more wealthy, and stronger in number, so God sent messengers to them. Bringing good tidings and warnings, just as Muhammad was sent to the polytheists of Quraysh, but they disobeyed and rebelled, so God destroyed them because of their disbelief and rebellion, while they were in their homes safe and secure. Did the polytheists of Quraysh feel secure that God's punishment would come upon them unawares, as it had come to those before them? (**Indeed**, **in that are signs for those who have prohibitions**) What happened to the past is a lesson and a sermon for the wise people present.

(**If not a word had preceded from your Lord**, **it would have been binding and an appointed term**.). What is meant by the word and the term called is His decree, the Almighty, to delay the torment, and the meaning is that if it were not for His decree and wisdom, the Almighty, to delay the torment upon the polytheists of Quraysh for a specified period, it would inevitably have fallen upon them.

So be patient with what they say, verse 129–132:

(**So be patient over what they say and glorify the praise of your Lord before the sunrise and before its setting and glorify it during the hours of the night and at the ends of the day that perhaps you will be satisfied** (130) **And do not cast your eyes toward what We have enjoyed with pairs of them**, **the flower of the life of this world**, **that We may test them therein**. **And the provision of your Lord is better and more lasting**. (131) **And more commanding**. **Dedicate your family to prayer and be patient in it**. **We do not ask you for sustenance**, **We provide for you**, **and the outcome is for piety** (132))

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the language :

The night has its hours, and one of them is me. And the flower of life adorns it. And temptation is a trial and a test.

Parsing:

Zahra is the object of a deleted verb, i.e. We made it the flower of this world's life, and it may be a conjunction of the pairs. And for piety, the genitive is deleted, meaning for the people of piety.

Meaning:

(**So be patient with what they say**). The polytheists denied the Messenger of God (may God bless him and grant him peace) and called him a magician, a poet, a slanderer, and a madman. So God commanded him to be patient, because whoever is patient will be victorious. (**And praise your Lord**) What is meant by it is not to say: Glory be to God, praise be to God, there is no god but God, and God is great, and sufficient.. but rather with turning to Him and relying on Him. (**Before sunrise**) A reference to the dawn prayer (**And before sunset**) Asr prayer (**And from the night hours**) Maghrib and evening prayers (**And the ends of the day**) The noon prayer, and the end of the day was called the noon time, given that it is the last end of the first half of the day, and the first end of the second half of it.. This is how it was said.. And it is not far-fetched that what is meant by these times is the command to remember God in every moment and circumstance, just as God Almighty says: (**Those who remember God standing and sitting and on their sides**) - 191 Al-Imran. (**Perhaps you will be satisfied**). And everyone who pleases God in this world will be pleased by God in the afterlife (**May God be pleased with them and they be pleased with Him**).

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(**And do not raise your eyes to what We have enjoyed with a pair of them, the flower of the life of this world, that We may tempt them therein**.). What is meant by "without civilisation" is that your eyes do not care, and about wives there are all kinds of infidels, whether polytheists or writers, and the flower of life is its adornment, and we test them and test them, and the meaning is: do not care, O Muhammad, about what you see of the wealth of the infidels of any kind, whether they are polytheists, Christians or Jews.

Because God Almighty wanted to test them with money so that they would appear as they really are, and God would reward them for their transgression. Imam Ali (peace be upon him) said: God is testing them with money and children to reveal who is dissatisfied with His provision and who is satisfied with His portion, even if God Almighty knows them better than themselves, but to reveal the actions by which He deserves reward and punishment. In Al-Tabari's interpretation, it is said that the Messenger of God (PBUH) sent to a Jew to borrow from him, but he refused except with a mortgage, so the Messenger of God (PBUH) was sad, so the verse was revealed. Whether this narration is authentic or not, it is the clearest example of the Almighty's saying: (**And do not direct your eyes to what We have entertained a couple of them with, the flower of the life of this world**.).

The Prophet's poverty is a great miracle:

We are now in the year 1969, and about 35 years ago, the famous writer Mustafa Sadiq Al-Rafi'i wrote two articles about the poverty of the Prophet (PBUH) entitled "The Sublimity of Poverty." From them we extract the following sentences with some modification of some words for the purpose of clarification:

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Part of the cynicism of life and its people is for the poor to be poor, knowing that his work in civilization is the work of the rich for the rich, and for the rich to be rich, knowing that his work in the city is the work of poverty for his conscience... Muhammad (PBUH) lived poor, but his poverty is considered one of his greatest miracles that no one has noticed until now... Muhammad (PBUH) had money, but he was more generous with it than the wind, not letting it reproduce with him. And it doesn't stabilize at all.

He - the master of his nation and the owner of its law - was a poor man who toiled for a living, one day hungry, one day full, and his primary goal behind that was to establish the unity of humanity, establish balance between its individuals, and for every human being to know that solving his personal issues alone is a complication of the issues of society, and that his interest in its reality and reality is that which generates a similar interest for others to live by and with, not to eat up the interest of others. Let them perish together.

(**Command your family to pray and be patient in it**.). And patience in prayer so that no action affects it. In Al-Razi's interpretation: After the revelation of this verse, the Messenger of God (PBUH) used to go to Fatima and Ali (PBUH) every morning and say: Prayer, prayer.

He had been doing this for months (**We do not ask you for sustenance**). I am not responsible for anyone's livelihood, food and drink (**We provide for you**) We will provide for your children as well.. The Almighty mentioned this after the command to pray to indicate that prayer does not compete with work for the sake of

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livelihood, and that combining the two is easy, because the time for the written prayer only takes a few minutes.

(**The consequence is piety**) For those who fear God's sins and prohibitions in secret and in public. Imam Ali (peace be upon him) said: There is no honor higher than Islam, no glory more precious than piety, no stronghold more fortified than piety, no intercessor more effective than repentance, and no treasure richer than contentment.. And whoever confines himself to the language of subsistence has attained comfort.

If only verses 133–135 would come to us:

(**And they said**, "**If he had not brought us a sign from his Lord**, **had there not come to them clear proof that is in the earlier pages**." (133) **And if We had destroyed them with a torment before it**, **they would have said**, **Our Lord**, **if You had not sent to us a messenger**, **then we should follow Your signs before we are disgraced and disgraced**. (134) **Say**, "**Everyone is waiting**, **so wait**. **Then you will know who are the Companions of the Path**." **The righteous and those who are guided** (135))

the language :

What is meant by the verse here is the miracle that the polytheists proposed to the Prophet (PBUH) out of obstinacy and obstinacy. What is meant by evidence is statement and proof, and by the first scriptures is the Torah and the Gospel. And straight straight.

Parsing:

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If not, it is one of the tools of request, meaning hello. The noun of "We destroyed them" is the subject of the verb

Deleted, that is, if it is proven that we destroyed them. We follow the subjunctive with "bana" after the "fa" because the verb occurs in response to the request. And every one. Among the companions of the path (of) is an interrogative subject, and the companions of a predicate, and the sentence is in the accusative case of "bastalun." And whoever is guided will be kind to those who follow the path.

Meaning:

(**And they said**, "**If only he would not bring us a sign from his Lord**."). A similar example was presented with explanation in verse 118 of Surat Al-Baqarah, vol. 1, p. 189, verse 73 of Surat Al-An'am, vol. 3, p. 184, and verse 20 of Surat Yunus, vol. 4, p. 144. (**Has there not come to them clear evidence of what is in the earlier scriptures?**). If you are truly asking for a miracle, O polytheists, not stubbornness or obstinacy, then this Qur'an is in your hands.. For it is a miracle of miracles from many aspects, and one of them is that it is an explanation of what the Messengers brought, and the heavenly books revealed in its true nature.. No, you are not among the seekers of truth and guidance, nor among the people of honesty and goodness, and you did not ask for what you asked for except for evasion and deception, and arrogance and stubbornness.

(**And if We had destroyed them with a punishment before it**, **they would have said**, "**Our Lord**, **if only You had not sent us a messenger so that we might follow Your signs before we were humiliated and disgraced**."). The conscience of "We destroyed them" goes back to the polytheists of Quraysh, and the

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conscience of those before him goes back to the Prophet or the Qur'an. The meaning is that if We punished the polytheists in this world or the hereafter without interrupting their argument by sending Muhammad and the revelation of the Qur'an, they would protest and say to God: Will you punish us before you send to us someone who will bring us out of ignorance and alert us from negligence, ordering us what you love and forbidding us what you hate? But God Almighty cut off all their excuses after sending Muhammad (PBUH) to them with clear and clear signs.

(**Say**, "**Everyone is lurking**, **so wait**. **Then you will know who are the companions of the straight path and who are guided**."). This is a warning that they are following the path of misguidance and destruction, and a threat and warning of the inevitable torment that awaits them... But vows are of no use to a people who believe only in their gains and benefits.

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Part seventeen

Surat Al-Anbiya

Mecca and its verses 112.

In the name of God, **the most gracious**, **the most merciful**

The people have drawn near to their reckoning, **verses 1–6**

(**Their reckoning is drawing near for the people**, **and they are in heedlessness**, **turning away**. (1) **Whatever remembrance comes to them from their Lord is newly invented**. **But they listen to it while they play**. (2) **Their hearts were distracted**, **and they took captive the secret secrets of the wrongdoers**. **Is this but human beings like you? Will you then perform magic while you see?** (3) **He said**, "**My Lord knows the word in The heavens and the earth**, **and He is the All-Hearing**, **the All-Knowing** (4) **Rather**, **they say**: **Idle dreams**. **Rather**, **he has fabricated it**. **Rather**, **he is a poet**. **So let him bring us a sign as the ancients were sent**. (5) **She has not believed**. **Before them was a town which We destroyed**. **Do they believe?** (6))

the language :

Who mentioned from the Qur'an. A muhaddith who revealed Surah after Surah. They confided secret conversations and debated among themselves. Adaghath is the plural of adghath, which is the bundle of everything.

Parsing:

Whoever mentions (from) a Bedouin addition and mentions an active participle that comes to them. And from their Lord, it is attached to a deleted male attribute. And a second adjective is updated. There is no way anyone is playing Wow. And those who were unjust were taken captive instead of "waw." Like you is a characteristic of human beings. And fuzzy dreams are predicates of a deleted subject, i.e. they are fuzzy dreams.

Meaning:

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(**Their reckoning is drawing near for the people**, **and they are heedless**, **turning away**.). What is meant by reckoning here is the Day of Resurrection, and it is close to every human being because it will come inevitably, even if time is long. The meaning is summarized by the saying of Imam Ali (peace be upon him): Do not be heedless, for he will not be forgotten about you. He also said: What could possibly be the survival of one who has a day that he does not count, and is a persistent seeker who pursues his life in this world until he leaves it? (**No remembrance comes to them from their Lord**, **newly created**, **but they listen to it while they play**.). They receive the truth with disbelief, advice with sarcasm, and warnings of consequences with disdain (**Their hearts are distracted**) About the truth, they do not care about anything, and do not feel the responsibility of accountability and reward, just like animals and insects.

(**And they captivated the wrongdoers in secret secrets**. **Is this anything but humans like you?**). Some polytheists said to each other in secret about the one who was guided and converted to Islam. He said: Who is Muhammad that we should obey him and follow him? Is he just one of the people eating food and walking in the markets? As for knowledge and virtues, they are words without meaning, and as for miracles, they are magic and camouflage (**Do you perform magic while you see?**). You come here in the sense that you accept, and you see in the sense that you know, and it is no wonder that they describe as lies the verses of God and His proofs that came at the hand of the Greatest Messenger (PBUH).. Every arrogant and stubborn person will use such falsehoods as an excuse if he is required to prove it and does not find an escape from it.

(**He said**, "**My Lord knows the speech in the heavens and the earth**, **and He is the Hearer**, **the Knower**.") They said about the Prophet (PBUH): He is a

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magician. He replied to them that God knows his sincerity, and knows their saying, because nothing is hidden from Him on earth or in heaven, and He will hold you accountable and reward you with what

You deserve... There is no answer for those who have deviated from the truth and are stubborn against it except to refer them to the court of truth and justice (**Rather**, **they said**, "**It is a pipe dream**." **Rather**, **he fabricated it**. **Rather**, **he is a poet**.). They refused to acknowledge the truth, and looked for a trick to use as a pretext, and they became lost in their confusion. The author of Majma' al-Bayan said: "And here is the bewildered person who was astonished by what he heard... Sometimes he says this is magic, and sometimes he says it is poetry, and sometimes he says it is a dream, and does not confirm anything... and this is an apparent contradiction."

(**So let him bring us a sign as the ancients were sent**.). The polytheists of Quraish said to Muhammad (PBUH): If you are a prophet, bring us a miracle like the she-camel of Saleh, the staff of Moses, and other miracles of the previous prophets. So God Almighty answered this request by saying: (**No town had believed before them**, **which We destroyed**.). The meaning of this answer: It is true that the previous prophets brought miracles such as the she-camel and the stick, but their people did not believe in them, rather they rejected them and denied them, even though they were the ones who asked for them and suggested them, and because of that We destroyed them. So you, O polytheists of Quraysh, should look at the consequences that resulted from the supernatural things, not at the supernatural things themselves, and exactly the same thing would happen to you if God responded to your suggestion. (**Do they believe?**) That is, those who were before them did not believe in the miracles that they proposed. Likewise, they do

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not believe in the miracles that they proposed, and the result will be that they will perish as the ancients perished, as His Almighty wisdom decreed that whoever denies a miracle that he is the one who requested and proposed will perish.

So ask the people of remembrance, verses 7–15:

(**And We did not send before you except men to whom We revealed, so ask the people of the message if you do not know**. (7) **And We did not make them a body that did not eat food, nor did they**. (8) **Then We made true to them the promise, so We saved them and whomsoever We willed, and We destroyed the extravagant** (9) **Indeed, We have sent down to you a book in which is your mention. Will you not? Do you understand?** (10) **And how much We have deprived of**

A town that was unjust, and after it We created another people. (11) **And when they felt our distress, behold, they were running from it**. (12) **Do not run, but return to what** (13) **They said, "Woe to us! Indeed, we have been wrongdoers**." (14) **And that continued their claim, until We made them harvested, languishing**. (15))

the language :

Al-Qasm means breakage, which means destruction. Creation and creation. And running the enemy. Extravagance is a luxury, which is a blessing. Woe is disgrace, humiliation and destruction. And stillness.

Parsing:

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A singular body in the plural position, i.e. having bodies, and so he returned to it the plural pronoun in "they eat." It contains your mention as a subject and a predicate, and the sentence is an attribute of a book. How many monuments are there in our village? And what a surprise. And your dwellings are conditional on what you have luxuriated in. That is, return to what you have luxuriated in and to your dwellings. Oh woe to us (ya) is the letter of a call, "woe to us" is called, i.e. "woe to us", bring. And khamidin is an adjective for hasid, and it was said: hasid and khamidin have the status of one word, such as sweet and sour, i.e. maz.

Meaning:

(**And We did not send before you except men to whom We revealed; so ask the people of the Remembrance if you do not know**.). He presented its text with interpretation in verse 43 of Surat An-Nahl, vol. 4, p. 517 (**We did not make them a body that does not eat food**, **nor are they immortal**.). Prophets are not spirits

They have no bodies, nor are they immortal in this life. They are just like other people. They are only distinguished from others by conveying information about God, and they are the most perfect of human beings. See what we wrote entitled The Truth of Prophecy when interpreting verse 35 of Surat Taha.

(**Then We fulfilled our promise to them**, **and We saved them and whomsoever We pleased**, **and We destroyed the extravagant**.). God Almighty refers to this: (**God has decreed that I and my messengers will prevail**. **Indeed**, **God is Powerful**, **Mighty**.) - 21 Al-Mujadila. And he said: (**Indeed**, **We will support Our messengers and those who believe in the life of this world and**

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on the Day when the witnesses will stand.) 51 - Forgiver. The summary of the meaning is that God Almighty promised salvation to the prophets and those who believe, and destruction to the disbelievers, and He fulfilled His promise, and whoever fulfills His covenant is better than God.

Muhammad and the Arabs:

(**Indeed**, **We have sent down to you a book in which is your mention**. **Do you not understand?**). Before Muhammad (PBUH) and the Qur'an, the Arabs were not something mentioned, but after them they became famous, and nations remembered their history and civilization, and their status and status were raised. He said, "And. to. Durant in his historical encyclopedia "The Story of Civilization":

Muhammad was one of the greatest greats in history. He took it upon himself to raise the spiritual and moral level of a people who lived in the barbaric Diagir, the heat of the atmosphere, and the barrenness of the desert, and he succeeded in this purpose in a way that is unrivaled by any other reformer in all of history. When he began his mission, the Arab world was a barren desert inhabited by tribes of idolaters, few in number and disparate in their speech, and upon his death it became a cohesive nation. He curbed fanaticism and superstition, and established above Judaism, Christianity, and the ancient religion of his country a clear and easy religion, a monument built on valor, pride, and nationalism. He was able in one generation to be victorious in a hundred battles, and in one century to He creates a great state, and remains to this day a powerful force in the world.

(**How many towns We have destroyed that were unjust**, **and raised up after them another people**.). This is a threat and a warning to those who denied

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Muhammad (PBUH) that the same destruction that befell those who came before them will befall them

From the nations who denied their messengers, then God Almighty creates a people who do not belong to the perishing by reason or lineage, so He bequeaths to them their properties and homes, so they rebuild them anew and enjoy its bounties and blessings.

(**When they sensed our distress**, **behold**, **they were running from it**.). This is a depiction of the condition of the polytheists when the torment of heaven befalls them. They run and hasten to escape from it. But no way, where is the escape from God's authority and judgment? If they had previously fled to God, they would have found safety and security with Him. As for fleeing from God, it is exactly like a person fleeing from his shadow and his term. (**Do not run away**, **but return to where you found luxury and your dwellings**, **that perhaps you will be asked**.). Before the torment descended on the polytheists, their hearts were distracted from everything except their wealth and luxury, and when the torment descended upon them, their eyes and insight became blind to everything, and they released their legs to the air, not worrying about money or children.. Then God Almighty said to them by way of rebuke and rebuke: Where? Return to your homes, your money, and your children.. Will you abandon them now, when yesterday you were worshiping them instead of God? This is the penalty for one who abandons maturity and is not guided to a goal.

(**They said**: **Woe to us**! **We have been wrongdoers**). They were reassured by their luxury, condemned to their desires, and accused the faithful advisor, and when

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they saw the torment, they regretted and prayed for woe and destruction, but regrets do not bring back what has passed. (**This continued their claim until We made them to be harvested**, **dormant**.). They repeatedly pray for woe, and torment after torment is poured upon their heads, until they become a relic after an eye.. Neither prestige nor money avails them. Rather, everything is denied to them, and that is the consequence of criminals.

Are His actions, **the Almighty**, **given by creation? Verses 16–23**:

((16) **And We did not create the heavens and the earth and all that is between them in a state of play**. (16) **If We had intended to take a diversion**, **we would have taken it from Ourselves**. **If We were to do so**. (17) **Rather**, **We hurl With truth over falsehood**

Then He will sting him, **and behold**, **he is consumed**. **Woe to you for what you describe**. (18) **And to Him belongs whoever is in the heavens and the earth**, **and whoever is with Him is not too arrogant to worship Him**, **nor** (19) **They glorify night and day without ceasing** (20) **Or have they taken gods from the earth? They are spreading** (21) **If only there were in them gods but God They would have been corrupted**. **Glory be to God**, **Lord of the Throne**, **above what they describe** (22) **He will not be questioned about what He does**, **but they will be questioned** (23))

the language :

In the language books, he stamped him with a stamp, meaning a stroke, until the stroke reached his brain. What is meant by stamping here is oppression and heroes.

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And the lost one. He felt tired and exhausted. They do not slander from apathy, which is silence, not from slander.

Parsing:

And those who have it are not arrogant (of) a noun connected to a subject, and it has a connection, and they are not arrogant as a predicate. The sentence "they glorify" is an adverb of the subject before it. Or did they take (um) here as a discontinuous meaning, rather, and a hamza? Otherwise, God is (except) in a sense that is not an attribute of the gods, and it is not permissible for it to be "except" for the exception, as the meaning becomes that if God were with the gods, corruption would not occur, but rather it would occur if they were alone.

Meaning:

(**We did not create the heavens and the earth and all that is between them in**). Its counterpart is presented in verse 191 of

Surah Al-Imran, Part 2, p. 231. We quoted there the sayings that are God's actions justified by purposes, or that nothing is objectionable to Him, nor is anything obligatory for Him, the Almighty? (**If we had intended to take a diversion**, **we would have taken it from Us**, **if we were to do so**.). Fun, play, and fooling around are impossible for someone who says to something: (**Be and it is**..) Therefore, God Almighty said: (**If we wanted**..."**if we were to do it**) That is, what we wanted and we were not doing, and if He wanted to take it as amusement - and the assumption that the impossible is not impossible - He would have taken it from

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Himself, that is, from another type that suits His greatness, not from the type that the servants do, such as entertainment with women and children.

(**Rather**, **We hurl the truth at falsehood**, **and it destroys it**, **and behold**, **it is consumed**.). What is meant by truth here is seriousness and truth in contrast to the diversion that God Almighty denied, and what is meant by falsehood is amusement and play... After he said, His greatness is great, we do not take it as diversion, he said: All his actions and words are serious and truthful, with no tampering or diversion. Rather, if frivolity and diversion come from any source, then it nullifies and destroys it. So how can he be satisfied with what he does not accept for others? (**And woe to you for what you describe**) God through him, and you attribute to him the attributes of the created.

(**And to Him belongs whoever is in the heavens and the earth**, **and those who are with Him are not too arrogant to worship Him**, **nor do they feel ashamed**.) That is, they do not grow weary or weary. The commentators said: What is meant by "from Him" is angels... and what we understand is that what is meant by them is everyone who has a position and prestige with God, whether angel or human. (**They glorify God night and day without faltering**.) That is, they do not get tired of it, but rather they are persistent in obeying Him in words and deeds, and they do not imagine Him by imagining them, nor do they impose on Him the attributes of the created.

(**Or have they taken gods from the earth that they will spread?**). In short, they spread an attribute of the gods, and the meaning is that every idol of the polytheists does not give life to the dead, nor does he raise them from their graves. Rather, God alone is the one who gives life and causes death. (**If there had been among them gods other than God**, **they would have been corrupted**. **Glory be to God**,

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Lord of the Throne, **above what they describe**.). See what we wrote entitled Evidence of Monotheism and the Three Persons when interpreting verse 48 of Surat An-Nisa, Part 2, p. 344.

He who knows is an argument against those who do not know:

(**He is not asked about what he does**, **but they are asked**). Some have inferred with this verse that nothing is objectionable to God, and nothing is obligatory upon Him. He has the right to punish the obedient and reward the disobedient. This is incompatible with God's justice, wisdom, and mercy. What is correct in the meaning of the verse is that God, Glory be to Him, was just in Himself, so it is not permissible for anyone to object to His words and actions, because it is not said to the just: Why did You act just? And to the truthful one: Why did you tell the truth? Just as it is not permissible for someone who is ignorant of medicine to say to a skilled doctor: Why did you prescribe this medicine? Such a question is only permissible and valid from peer to peer, from one scholar to one like him. As for the ignorant person, the ultimate effort of his effort is to search for the scholar and make sure of his knowledge of the signs and evidence that he sees. If he becomes certain of them, he must submit to the world in what he knows, just as a patient surrenders to a doctor. In the past it was said: He who knows is an argument against one who does not know, and if this is the case of a creature with a creature like him, then how about it with a Creator? Heavens and Earth?

A student said to his teacher: Why did we exist and why do we live?

The professor said: Why, my son, do you risk yourself in mazes that have no beginning or end? Why don't you believe in religion, relax yourself and relax, and

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leave what you cannot do for what you can? You are one of thousands of millions, and the country in which you live is one of thousands of countries, and the globe on which you live is one of millions of planets, and the universe that includes all of these planets, who knows that it has equals and similarities that surpass it, and can a part encompass the whole? Can a drop in the sea ask about the sea?

I am not telling you, my son: Stop searching, aspiration, and contemplating, for we hope that truth is one of the reasons for human existence, but where your mind falls short of understanding and perception, it stops until you increase understanding and understanding. If you are ultimately unable to accept what is reality, because your failure to understand does not mean that what is reality is absurd, but it means that you have not yet understood the wisdom of existence, so leave it to the Creator of existence.

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Here is your proof, verse 24–29:

(Or have they taken gods besides Him? Say, "Bring your proof." This is the remembrance of those who are with me and the remembrance of those before me. Nay, most of them do not know the truth, so they turn away. (24) And We have not sent before you any messenger except to him that We revealed to him, "There is no god but Me, so worship Me." (25) And they said, "The Most Gracious has taken a son. Glory be to Him, but servants." They are honored (26) They do not precede him in word, and they follow his command. (27) He knows what is before them and what is behind them, and they do not intercede except for him whom He is pleased with. (28) And out of fear of Him, they are anxious. (28) And whoever among them says,

"**Indeed, I am a god besides Him.**" **That We will reward with Hell. Thus We will reward the wrongdoers**. (**29**))

Parsing:

Hato is a verb meaning "come." This is a mention of someone with me, a subject and a predicate, and I have a link to whom. And servants are the predicate of a deleted subject, i.e. they are servants. That is a subject, and a sentence that we reward is a predicate. Likewise, kaf means like, and it is in the accusative position of an adjective for an absolute object that is deleted, i.e. a penalty like that.

Meaning:

(**Or have they taken gods besides Him? Say**, "**Bring your proof**."). Everyone says: Proof is on the one making the claim, even if the one being accused is despicable and trivial...so what if he is an accomplice?

God in His creation? Where is the evidence? (**This is the mention of those with me**) The Qur'an (**And it was mentioned before me**) All the other heavenly books enjoin monotheism and forbid polytheism, and if there is no evidence of polytheism from reason and transmission, its source must be blindness and ignorance. (**Rather**, **most of them do not know the truth**, **so they turn away**.). This is bashing and rebuking their ignorance and misguidance.

(**And We did not send before you any messenger except to him that We revealed to him**: **There is no god but Me**, **so worship Me**.). This verse is an explanation and interpretation of the verse before it. The first says: There is no trace of polytheism in the books of God, and this one says: He did not send a messenger

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except with monotheism and sincerity to God in worship. (**And they said**: **The Most Gracious has taken a son**. **Glory be to Him**, **but honorable servants**.). The Jews or a group of them said: Uzair is the son of God. The Christians said: Christ is the son of God. Some Arab tribes said: Angels are the daughters of God.. God replied to everyone that those you mentioned are servants, not children, and they have a noble status with their Lord. It is interesting what was stated in the interpretation of al-Tabari, quoting those who said: The angels are the daughters of God: "Indeed, God married the jinn and gave birth to them with angels." And this is what the Almighty's saying refers to: (**And they established a lineage between him and Paradise**.) - 158 Al-Saffat.

Then God Almighty explained the reason for the status of Uzair, the Messiah, and the angels before God. He explained the reason by saying: (**They do not precede him with words**) They do not work by opinion and measurement (**He knows what is before them and what is behind them**). What is before them is a metaphor for their current deeds, and what is behind them is a metaphor for their past deeds. The meaning is that God Almighty has knowledge of all their good deeds and good intentions, and He rewards them with their reward according to the best of what they did.

(**And they do not intercede except for him whom He is pleased with**). This is a response to one who worships a prophet, a saint, or a king, hoping to intercede for him with God. The reason for the response is that the honorable servants intercede for the monotheists who are acceptable to God, not for the polytheists who are angry with them.

(**And out of fear of Him**, **they are compassionate**) On themselves, along with their sincerity and their standing before God (**And whoever of them says**,

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"**Indeed, I am a god besides Him,**" **We will reward him with Hell. Thus We will reward the wrongdoers**.). For these honorable servants, if one of them claims to be a god besides God or a partner with Him, then his reward is the punishment of burning, just like the punishment of other polytheists, without any difference.

And We made from water every living thing, verse 30–36:

(**Have those who disbelieved not seen that the heavens and the earth were once a joined entity, then We separated them, and made from water every living thing? Will they not believe?** (30) **And We have placed firm mountains in the earth**. (31) **And We made the heaven a protected roof, but they turn away from its signs**. (32) **And it is He who created Night and day, sun and moon, each swimming in an orbit**. (33) **And We did not assign for human beings before you eternity. And if you die, they will be immortal**. (34) **Every soul. You will taste death, and We will test you with evil and good as a trial, and to Us you will be returned**. (35) **And when the disbelievers see you, they will take you only in mockery. Is this the one? He mentions your gods, but they are disbelievers in the remembrance of the Most Gracious**. (36))

the language:

The opposite of hernia means separation and separation. It is said: repair their hernia, meaning fix their condition. And the mountain peaks. Tamed is disturbed. And Fajjaj with a kasra on the F is the plural of Fajjaj, which is capacity and relief. And the astronomy is all circling. We will test you and test you. And temptation is affliction.

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Parsing:

The source is that the heavens and the earth have an effect. And a raqa on the deletion of the added i.e

My selves are darn. Inspiration is an attribute of something. The source of "to tamid" is the direct object for "to make us," and "we made" here in the sense of "creating us." And sila is an object, and faja is an adverb of sabil, and if faja was delayed, it would be a description. The author of Majma' al-Bayan said, faja is an object, and sila is a substitute for it, and the meaning is correct according to the parsers. Every subject and sentence they praise is a predicate and in a related context they praise. And temptation is an absolute verb: "We will test you," such as "I stood up," and "that they take (an)" as a negation, and "haza" is a second verb. The first is a subject, and disbelievers are a predicate, and the remembrance of the Most Gracious is attached to disbelievers. The second illusion is a verbal confirmation of the first.

Meaning:

(**Have not those who disbelieved seen that the heavens and the earth were a single entity**, **then We separated them?**). At the beginning of Surat Al-Baqarah, Part 1, Page 38, we held a long chapter entitled "The Qur'an and Modern Science" and said: The Qur'an is a book of religion that guides man to his happiness in this world and the hereafter, and it is not a book of theories in philosophy, science, astronomy, etc., and that every cosmic or historical verse of the Qur'an is like the stories of the prophets. Its purpose is for us to learn and consider, or be guided by it, the existence of God, so we believe in Him and His greatness. Among the verses are: Universality is this verse that we are talking about, and God Almighty mentioned

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two things in it: The first is that the solar system, which is the sun, the Earth, Mars, Jupiter, Saturn, Mercury, and others, were all connected and cohesive as one thing, then God separated them from each other and made each of them an independent planet. The new scholars approved the theory of the separation of the Earth from the sun, but they differed in the details, and the Qur'an was silent about the manner of separation and separation, and we are silent about what God was silent about. About him.

(**And We made from water every living thing**). This is the second thing included in the verse, and its explanation is that water is the source of life for every living person, be it human, animal or plant. It is stated in verse 7 of Surat Hud: (**It is He who created the heavens and the earth in six days**, **and His throne was over the water**.) We said in its interpretation, vol. 4, p. 210: What is meant by His throne

Exalted be His dominion and control, and the verse indicates that water existed before the creation of the heavens and the earth. In the sayings of Ahl al-Bayt (peace be upon him), water is the first thing God created. If science has not yet reached this truth, it is possible that it will reach it in the near or distant tomorrow.

Abu Hayyan Al-Andalusi reported in Al-Bahr Al-Muhit that Praiseworthy recited "And We made from water every living thing" with the accusative "Hayy" as the second object to make "we," and this reading supports the saying: God Almighty was the first to create water, and that He is the first source from which existents were formed, and that every being is alive in its reality and reality, whether growing or

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not, even if it appears to be static in its appearance. (**Do they not believe?**) After these evidence and evidence.

(**And We have placed in the earth firm mountains so that it may move with them**, **and We have placed therein wide paths that they may be guided**.). In verse 20 of Surah Nuh: (**Let's get rid of them**) By presenting narrow paths, the meaning is the same, which is that God Almighty has made wide paths on earth for people to take to their destinations. Its counterpart is presented in verse 17 of Surat An-Nahl, vol. 4, p. 500.

(**And We made the heaven a protected roof**, **but they turn away from its signs**.). The ceiling is based on the deletion of the simile kāf, i.e., like a roof. Then the kāf was deleted and a roof was erected by removing the descriptor. What is meant by preservation here is that the planets remain in their places due to gravity. God Almighty said: (**And He keeps the sky from falling on the earth**.) - 65 Hajj. And He attributed constipation to Him, Glory be to Him, because He is the Cause of causes, and the meaning is that this precise system in the creation of the heavens is conclusive evidence for those with understanding of the existence of the Creator, His oneness, His power, His knowledge, and His wisdom, but most people turn away from God's signs and signs, distracted by their desires and pleasures.

(**It is He who created the night and the day**, **the sun and the moon**.). Night, day, sun, and moon each have a close connection to human life. The day is for toil and work, the night is for rest and calm, and the sun and moon are for light, reckoning, and other benefits. This is a great blessing for all of God's servants and a strong proof of the greatness of His authority. (**They all swim in an orbit**). Every planet rotates according to a destiny, and moves with a movement that suits it.

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You ask: If the assessment of the speech is each of them, then he should say "glorify God," and if the estimation is both of them, then he should say "glorified God," then what is the reasoning behind saying "they glorify" with the plural pronoun?

The commentators answered with answers, the most likely of which is that both the sun and the moon have positions and risings, and God Almighty has returned the plural pronoun to each of them, considering their positions.

(**And We did not assign immortality to humans before you**. **If you die**, **then they are immortals**.). Al-Tabarsi said: When the polytheists of Quraish were upset with Muhammad (PBUH), they said: We are waiting for death from him. So this verse was revealed to answer them that there is no escape for anyone from death, and if the Messenger of God (may God bless him and grant him peace) died, would you live forever after him, O polytheists? The context of the verse does not ignore what Al-Tabarsi said (**Every soul will taste death**) He is a diligent seeker who does not miss the resident, and is not incapable of fleeing, and he honors death by martyrdom for the sake of establishing truth and abolishing falsehood.

(**We will test you with evil and good as a test**, **and to Us you will be returned**.). God Almighty tests His servants with what they love and what they hate, in order for each to appear as he truly is. So whoever is grateful in times of prosperity and patient in times of hardship is one of the sincere believers, and he will have their reward and reward, and whoever disbelieves and recklessly is among those upon whom the word of torment has been decreed. It was said: The Commander of the Faithful Ali fell ill, so his companions visited him and said: How are you, Commander of the Faithful? He said: Good news. They said: This is not what you

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say. He said: God Almighty says: We will test you with evil and good as a trial. The good is health and wealth, and the evil is poverty and sickness. He also said: Whoever has mercy on him in his worldly life, and does not know that he has been deceived by it, is deceived from his mind.. And the word temptation in the verse is an affirmation of your nobility, because the meaning of temptation here is trial and test. It is said: The goldsmith is tempted when he melts it to test the good from the bad.

(**And when those who disbelieve see you**, **they take you only in mockery**. **Is this the one who mentions your gods while they are in the remembrance of the Most Gracious? They are disbelievers**.). They disbelieved in God, and believed in stones, so the Prophet (PBUH) called them to believe in God alone, and to reject stones. They mocked him and his call to the clear truth, and his saying: Their idols and stones do no harm or benefit.. Some commentators said: "This is a strange, very strange matter." And no wonder, this is the matter of everyone who seduces them.

Personal benefits and interests, and he grew up and grew up on the traditions of the environment, parents, and grandparents, whether those traditions were the worship of stones, or fanaticism for an opinion without knowledge or guidance, and whether the goal was money, prestige, or anything other than truth and justice.

He created man from a calf, **verses 37–44**:

(**Man was created from haste**. **I will show you My signs**, **so do not be hasty**. (37) **And they say**: **When will this promise come**, **if you are truthful?** (38) **If only those who disbelieve knew when They will withhold the Fire from**

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their faces, nor from their backs, nor will they be helped. (39) **Rather, it will come to them suddenly and will astonish them, so they will not be able to ward it off, nor will they**. (40) **And indeed, messengers before you were mocked, but those who mocked them joined those who used to mock at him**. (41) **Say, "Who is speaking to you at night?" And the day is from the Most Gracious. Rather, they turn away from the remembrance of their Lord**. (42) **Or do they have gods that prevent them from other than Us? They cannot help themselves nor They will be companions from among us**. (43) **Nay, We entertained these and their fathers until their lives were prolonged. Do they not see that We bring the earth to reduce it from its ends? Do they not understand? Those who overcome** (44))

the language

The difference between haste and haste is that haste is presenting something before its time, while haste is

Doing something at the first time, and speeding to do good is praiseworthy. God Almighty said: They hasten to do good deeds, but haste is reprehensible. He became famous: haste is from the devil. They do not suffice, meaning they do not pay. You say, "I stopped him from me," meaning I pushed him and prevented him. Their amazement confuses them. And they look delayed. And he came down. And He is watching over you. And they are friendly and friendly. The Arabs say: I am your friend from so-and-so, meaning I will protect you from him.

Parsing:

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While is the object to know, meaning to know the time. The answer is omitted, meaning if the disbelievers knew.. they would have stopped. "And suddenly" is a noun in the adverbial case from the direct object of "you come to them," meaning "you come to them unexpectedly." And their mother (mother) is discontinuous, meaning "but," and the sentence "prevents them" is an attribute of the gods, and the sentence "they cannot" is a resumed sentence that has no grammatical role. The source of "We come" is the directive of "they see," meaning, "Do they not see that We come to the earth?"

Meaning:

(**Man was created in haste**. **I will show you My signs**, **so do not be in a hurry**.). The Prophet (PBUH) warned the unbelievers of the consequences of disbelief, and warned them of the punishment of God if they persisted and rebelled, so they increased in their tyranny and tyranny, and hastened the torment, mocking and mocking. Then God Almighty said to them: Wait, you will see the sincerity of my Messenger in what he promised you and warned you, so do not rush what is coming, for how many people are in a hurry for something that, if it came to it, would be distressed by it, and wished it had not come.. And the commentators said. They explain this verse: Man is hasty by nature and composition, just as he is made of flesh and blood. It will be noted that if this were true, he would not be found on its back with deliberation and patience. Indeed, every human being would be hasty in all his words and actions without exception. What is correct is that describing a person as hasty, ungrateful, hopeless, and the like is an explanation of his behavior in some of his situations, and not a definition of his nature and identity. We have discussed this in detail when interpreting verse 9 of Surat Hud, vol. 4, p. 213, and interpreting verse 34 of Surat Ibrahim, p. 449 of the aforementioned volume.

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(**And they say**, "**When will this promise be fulfilled**, **if you are truthful?**") It is presented in verses 70 and 107 of Surat Al-A'raf and verse 32 of Surat Hud. (**If only those who disbelieved knew when the Fire will not be kept from their faces nor from their backs**, **nor will they be helped**.). Those who disbelieve hasten the fire of torment, and they are too contemptible and weak to be able to ward it off, find an escape from it, or have a helper. How can it cover them above them, and below them, and in front of them and behind them?

(**Rather**, **it comes to them suddenly and astonishes them**, **so they are not able to repel it**, **nor will they wait**.). The hidden conscience in their coming refers to the Hour, and there is no doubt that it will come suddenly without warning, as God Almighty says: (**People ask you about the Hour**. **Say**, "**The knowledge of it is with God**.") - 63 Al-Ahzab - And when it comes in this state, they fall into confusion and astonishment. They have no response to it, nor does it give them time to ponder their affairs and repent to their Lord.

(**Messengers before you were mocked**, **and those who mocked them joined those who mocked them**.). It is presented in its literal text with interpretation in verse 10 of Al-An'am, vol. 3, p. 165. (**Say**, "**Who is the Most Merciful who speaks to you by night and day?**"). No matter how cautious a person is, and how extreme he is in guarding against hidden things and surprises, he will not escape from them except with God's care and success. So how can he be careful and safe from His decree and destiny? (**Rather**, **they turn away from the remembrance of their Lord**.). They mocked God's messengers, believed in God's deception, and turned away from the remembrance of God... Why? Because they are luxurious, and luxury in their mind is a strong fortress against every calamity and adversity.

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(**Or do they have gods that protect them from our protection?**) Then protect them from our punishment and torment if we intend to destroy them and eradicate them (**They cannot help themselves**, **nor will they be accompanied by us**.). The pronoun "they can" and what comes after it refer to the gods, and the meaning is that the polytheists seek protection from idols, and they do not have any benefit or harm for themselves, so how can they provide victory or protection for others? In Al-Tabari's interpretation, the people of interpretation disagreed about the meaning of "they accompany," and after quoting the sayings, he chose that the meaning of "they accompany" is "along with," because the Arabs say: "I am your neighbor to so-and-so and a companion," meaning your employee, and I will protect you from him. This meaning is consistent with the Almighty's saying: (**He is generous and He is not rewarded**) - 88 believers.

(**Rather**, **We entertained these people and their fathers until their lives were prolonged**.). May God give them respite and extend them

Their lives, so they were deceived by the deadlines, and they transgressed and transgressed, and they did not know that God was watching over them, and that He was luring them from where they did not know. (**Do they not see that We come to the earth and subtract it from its ends? Do they then understand?**). It is presented with the interpretation of verse 42 of Surat Al-Ra'ad, vol. 4, p. 416.

I warn you with the revelation, **verses 45-50**:

(**Say**, "**I only warn you by revelation**, **and the deaf do not hear supplication when they are warned**. (45) **And if a whiff of the torment of your Lord should touch them**, **they would surely say**, **'Woe to us**! **Unjust** (46) **And We**

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set up just scales for the Day of Resurrection, so no soul will be wronged at all, even if it were the weight of a grain of mustard seed. We will bring it, and it is sufficient for us as reckoners. (47) **And We certainly gave Moses and Aaron the Criterion, as a light and a reminder for the righteous.** (48) **Those who fear their Lord in the unseen, and from the Hour they will be anxious.** (49) **And this is a reminder. Blessed is We who have sent it down. Do you then deny it?** (50))

the language :

Deaf is the plural of deaf, which is deaf. What is meant by whiff here is a small thing. And fairness. And protected accountants. The criterion is what distinguishes between truth and falsehood.

Parsing:

If (what) is redundant in parsing. Installment is an attribute of scales based on the deletion of an addition, i.e

installments. Something is the absolute object of injustice because it means injustice. The letter "ba" in "banna" is a supernumerary, and the pronoun (na) is a subject, and "hāsaybīn" is a distinction because it means "from hāsibīn," and it is permissible to be an adverb. And those who fear instead of those who fear.

Meaning:

(**Say, "I only warn you by revelation, and the deaf do not hear supplication when they are warned.**"). This is like the Almighty saying: (**And say, "Indeed, I**

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am the clear warner.") 89 Al-Hijr... His noble Prophet commanded him to say to the polytheists: Do you mock the Day of Judgment and its horrors? It is inspired by God, not inspired by imagination, and I am warning you by God's command, not by my command, but how can you hear the warning and warning, when there is deafness and deafness in your ears? Anyone who does not respond to God's advice is blind and deaf, even if he has eyes and ears.

(**And if a whiff of the punishment of your Lord touches them**, **they will surely say**, "**Woe to us**! **Indeed**, **we have been wrongdoers**."). Before, they used to ridicule and ridicule when they were warned of torment, until when the worst and lowest thing touched them, they humiliated and submitted and said: (**Oh**, **woe to us**! **We have been wrongdoers**). A similar example is presented in verse 14 of this Surah.

The scale on the Day of Resurrection and the Bookkeeper:

(**And We set just balances for the Day of Resurrection**, **so no soul will be wronged at all**, **even if it were the weight of a grain of mustard seed**, **We will bring it**, **and it is sufficient for us as reckoners**.). What is meant by the scales here are the rulings of God and His law, and the meaning is that God Almighty measures the actions of His servants by His commands and prohibitions. So whoever's actions are in accordance with God's command and his omissions are in accordance with His Almighty's prohibition, then he is among those whose scales are heavy. Otherwise, he is among those whose scales are light. Imam Jaafar al-Sadiq (peace be upon him) was asked about fair scales? He said: They are the prophets and saints of God, that is, the rulings of God that the prophets and saints convey to His servants. On this basis, the reward is made. The reward of the doer of good is not detracted by the amount of a grain of mustard seed, and it may be added to him, and

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the punishment of the wrongdoer is not added by a single grain as well, and it may be decreased.

From him (**And we are sufficient accounters**) We do not suspect anything and we do not miss anything, no matter how many there are. Mullah Sadra said in the Book of Travels: "It is in God's power to reveal to creatures all their deeds, the balance of their good deeds and bad deeds, their reward and punishment in a single moment, and He is the quickest of reckoners." If someone trying to apply the Qur'an to modern science paid attention to this verse, he would say: The primary source for the idea of the electronic mind is the Qur'an. See the Qur'an and modern science at the beginning of Surah Al-Baqarah.

The author of the books spoke about the meaning of the balance on the Day of Resurrection and spoke at length, and in view of the author's position in the philosophy of faith and other things, we extract from his phrases the following, with a kind of manipulation of expression for the purpose of clarification:

"The scale of the Hereafter is what determines the validity of knowledge and belief in God, His attributes, and His actions, and in His angels, and His books, and His messengers, and in the Last Day. This scale is the Qur'an which was revealed by the first teacher, which is God, to the third teacher, who is the Messenger (PBUH), through the second teacher, who is Gabriel. By the rulings of the Qur'an, a person's knowledge, mind, and all his words and actions are measured, and his good deeds are known from his bad deeds. If the preponderance is for the good deeds, then those who do them are among the people of happiness. And if it is for bad deeds, then the one who commits them is one of the people of misery, and if the good deeds and bad deeds are equal, then the one who commits them is suspended until God judges him

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to be punished or pardoned, but the aspect of mercy is more likely because God is Pardoning and Merciful. Then the author of the books said – in another place – that everything has a balance except the saying: There is no god but God, because the word monotheism can only be compared to polytheism, and polytheism has no balance – and he said in a third place – that the Qur'an is like a table on which there are types of food, from the core of food to the hay and the chaff. The core is wisdom and proofs, and is specific to those with understanding and insight, while the chaff and chaff are for the common people who are like cattle, as God Almighty said: (**As a provision for you and your livestock**).

At first glance, one might think that the expression in terms of straw and chaff is an audacity against the Book of God and His holiness. But the author of the books is above suspicions and doubts, and whoever contemplates his words knows that what he means by straw and straws are the people of straw and straws, like the Zahiriyyah, who stop at what is apparent, and do not look beyond their noses, as evidenced by what he said in the chapter on verifying the saying of the Prophet (PBUH):

The Qur'an has a back and a middle. He explained this hadith in a long speech, in which it said: "The Qur'an has degrees and levels, like a human from whom there is a peel and a core, and a crusty human is like the Zahiriyya who only perceive the peels, but the spirit and secret of the Qur'an are only perceived by people of reason and insight." The division, then, is for people's understanding of the Qur'an, not for the Qur'an itself.

(**And We gave Moses and Aaron the Criterion**, **as a light and a reminder for the righteous**.). What is meant by the Criterion here is the Torah as God revealed it

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to Moses, and every heavenly book is a Criterion because it distinguishes between guidance and error, and it is a light that dispels the darkness of ignorance and disbelief, and it is a reminder for those who seek piety because it reminds of God and makes clear what is permissible and what is forbidden. (**Those who fear their Lord in the unseen and are of the Hour anxious**.). This is a definition of the righteous as those who fear God in secret and hidden from the eyes of people just as they fear Him in public because they believe in the Day of Resurrection, reckoning and recompense, fear Him, and work for Him.

(**This is a blessed Remembrance We have sent down**). This is a reference to the Qur'an, which is a reminder for whoever remembers, a warning for whoever learns, and goodness and blessing for whoever follows its command, and ends with its prohibition. (**Do you then deny Him?**) His argument has been made clear, and his evidence established?

Ibrahim verse 51–60:

(**And We had given Abraham his right guidance before, and We knew him**. (51) **When he said to his father and his people, "What are these statues to which you are devoted?** (52) **They said: We found our fathers worshiping it**. (53) **He said, "Indeed, you and your fathers were in clear error."** (54) **They said, "Have you brought us the truth, or are you one of the players?"** (55) **He said, "Rather. Your Lord is the Lord of the heavens and the earth, who created them, and I am of those who bear witness to that**. (56) **By God, I will certainly destroy your idols after you have turned away**. (57) **So He made them scavengers, except for a large one for them**.

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Perhaps to Him they may return. (58) **They said**, "**Whoever does this to our gods is indeed one of the wrongdoers**." (59) **They said**, "**We heard a young man mentioning them**, **called Abraham**." (60)

the language :

His guidance and guidance. And idol statues in the image of humans and others. He devoted himself to it, persevered in it, and adhered to it. Breaking their fast created them. Certainly, that is, they will certainly plot against them to harm you. And definitely cool.

Parsing:

Statues are a conjunction of or instead of these, which are in place of statues. And the one who created them instead of the Lord of the heavens. And they are planning a certain situation. And a large exception is connected. He has an advanced predicate, while Ibrahim has a posteriori predicate.

Meaning:

(**And We had given Abraham his right guidance before**, **and We were aware of him**.). The commentators differed as to what is meant by maturity. It was said: It is guidance to the good of religion and the world, and it was said: It is prophecy. This is most likely based on the Almighty's saying: (**before**) Because its meaning is from the prophets who came after Abraham (peace be upon him), such as Moses, Jesus, and Muhammad (peace be upon him), and as evidenced by his saying: (**And we were aware of it**) It means: (**God knows best where He will place His message**) - 124 Al-An'am. Prophethood is a gift from God that is reserved for those

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who are worthy of it, and it does not come by earning money like faith and piety, and therefore it is said: Be a believer. Be pious. It is not said: Be a prophet.

(**When he said to his father and his people**, "**What are these statues to which you are devoted?**). This is a question directed, by nature, to everyone responsible for his actions and actions: How do you sanctify and worship what does not harm or benefit, when you are people of reason and understanding? (**Qalwa wajadna abaana laha abedin**). This logic is resorted to by everyone who is incapable of argument and evidence. You say to him: Why did you do this? He says: So-and-so did it. There is no answer for him except what Abraham said to his people: (**He said**, "**Indeed**, **you and your fathers were in clear error**."). Misguidance does not transform into guidance if there are many people who act upon it.

(**They said**: **Have you brought us the truth**, **or are you one of the players?**). They ruled out that Abraham was serious in what he said, because their fathers were free from error and error for no other reason than because they were their fathers. This logic is not specific to the people of Abraham, nor to other polytheists. Anyone who blindly imitates others is the same as an idol worshiper (**He said**, "**Rather**, **your Lord is the Lord of the heavens and the earth**, **who created them**."). I'm not joking or doubt how? Is there any doubt or mockery in God? He is the Creator of the heavens and the earth (**And I am one of the witnesses to that**) I bear witness that God is the Creator and the Formator, and I am certain of this testimony of mine, and I have conclusive evidence and compelling arguments for it.

(**By God**, **I will certainly destroy your idols after you have turned away**.) I will do to them in secret what will harm you, such that you will not feel unless they

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are shattered and shattered. It should be noted that the idols cannot hardly feel because they do not feel, but those who struggle are the worshipers of idols, and therefore the attribution of plotting to idols is metaphorical and not real because they were used as a means of plotting by worshiping them.

(**So He made them a desert**, **except a large one for them**, **that to Him they might return**.). Abraham broke the idols and made them into vanishing pieces, and left the largest of them for the worshipers to ask him: Why did he not defend the minor gods, since he is strong and mighty? The intention is clear, which is for the polytheists to consider that if these idols do not protect themselves, then they are more incapable of repelling evil from others.

(**They said**: **Whoever does this to our gods is indeed one of the wrongdoers**.). It would be better for them – if they felt it – to ask: What did their gods do to the one who destroyed them? But this is the logic of people of ignorance and imitation (**He said**: **Our remembrance of them**, **he said to Ibrahim**). Referring to the words of Ibrahim (peace be upon him):

(**By God**, **they are certainly your idols**) Or saying: (**What are these statues to which you are devoted?**). After I wrote the interpretation of verse 64 of Surat Al-An'am, vol. 3, p. 214, I read in the newspapers that excavations discovered (Ur), the first city of Abraham, from which it became clear that his people worshiped three planets: the smallest, the middle, and the largest. Accordingly, the order that came in the Qur'an on the tongue of Abraham is the logical order that matches life in that era. Thus, science provides every day material evidence of the truthfulness of Muhammad (PBUH) in everything he brought.

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They said, "**Bring him**." **Verse 61–70**:

(**They said**, "**Then bring it before the eyes of the people so that they may bear witness**." (61) **They said**, "**Have you done this to our gods**, **O Abraham?**" (62) **He said**, "**Rather**, **the greatest of them did it**." **So ask them**. **If they were speaking**. (63) **Then they returned to themselves and said**, "**Indeed**, **you are the wrongdoers**." (64) **Then they were thrown back on their heads**. **You certainly know what these people are speaking about**. (65) **He said**, "**Do you worship instead of God that which neither benefits you at all nor harms you?** (66) **What is the matter with you? Why do you worship instead of God? Will you not understand?**" (67) **They said**, "**Burn him and be helped**." **Your gods**, **if you will do it**. (68) **We said**, "**O Fire**, **be coolness and peace upon Abraham**." (69) **And they intended a plot against him**, **so We made them the losers**. (70))

the language :

In people's eyes, that is, people see it with their own eyes. Naks is making the thing below what is above it, and what is meant here is a return to arrogance.

Parsing:

In the eyes of people, it is related to something immediately deleted from the pronoun "by", meaning it is visible in the eyes of people. The eldest of them is an actor, and this is a substitute for him. And these (what) are not negative, and these are a subject and a sentence that pronounce a predicate, and the sentence is from the subject and the predicate is in the accusative position of Baalamat, and it is suspended

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from the action due to the place of negation, because it is suspended from the action like an interrogative. F is the name of a verb and its meaning is to be bored, and the blame for you is to show who the boredom was for, and it was said that the meaning of F is for you is ugliness to you.

Meaning:

(**They said**, "**Then bring it before the people's eyes so that they may bear witness**."). They wanted to interrogate him and try him publicly, and have someone testify against him, then people would see what punishment would befall him. (**They said**: **Have you done this to our gods**, **O Abraham?**). They brought him and interrogated him: Are you the one who assaulted our lords? (**He said**, "**Rather**, **this eldest of them did it**, **so ask them if they can speak**."). This statement is one of the hypothetical propositions, meaning that if they were of people with senses, then the eldest of them did it, such as if God has a son, then I am the first to be worshiped. Whatever it is, the intention is to force them to prove the proof, and that if these idols were gods, they would realize, speak, and destroy anyone who intended them to harm them.

(**So they returned to themselves**) After they heard the words of Ibrahim (peace be upon him), they wondered: How can we worship stones, hope for their goodness, and fear their evil, when they do not have the ability to ward off harm and evil by themselves? (**They said**, "**Indeed**, **you are the wrongdoers**.") They wondered and then ended up admitting that they were ignorant and misguided... but they soon returned to their previous state. (**Then they were broken**

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On their heads) I seek refuge in God from setbacks and catastrophes. A setback is standing on one's head and making the bottom of a thing the top and the top the bottom. It is to squander what ability you have so that every mean person can control you. It is to give your weapon to your enemy so that he can kill you, or to give him evidence against you based on your actions or words, just as the people of Abraham did when they said to him: (**You know what these people say**). If they do not speak, how do you worship them? Al-Tabari said: To reverse something is to turn the top into the bottom, and to reverse the argument is for a person to use as evidence for his opponent against the one who is protesting, as the people of Abraham did.

(**He said**: **Do you worship instead of God that which neither benefits you at all nor harms you?**). You know that these idols do not perceive or speak, and do no harm or benefit, so how do you worship them? (**What is wrong with you and what you worship instead of God? Do you not understand?**)? What do you do with people who insist on misguidance, even though they know that it is misguidance? Nothing but to say to them: You are ugly, you like men and no men. and (**They said**, "**Burn him and help your gods**, **if you will**."). Help the gods.. As for the gods, they are unable to win for themselves.. And yet they are gods.. "A goat, even if it flies." This is the reversal and the headstand.

(**We said**, **O Fire**, **be coolness and peace upon Abraham**.). They said, "And God said," and there is no objection to his saying:

You ask: Fire burns by nature, so how did it become cold?

The answer: The first influencer in all existence is God, His Majesty, so all the flow is from Him, and to Him all means end, whether it is a cause, a condition, or

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anything. Burning is from fire, and fire is from fuel, and fuel is from nature, and it is from His Word, the Almighty. He is the one who created the fire that causes burning, provided that he does not say to it: Be cold. So if he said that to it, it would be as he said. In other words, its coldness and heat follow. The will of the one who created it and created it (**And they intended a plot with it**, **so We made them the losers**.). They lit a fire to burn Abraham, and it was one of his major miracles and conclusive evidence of his truthfulness and prophethood: (**And they plotted**, **and God plotted**, **and God is the best of planners**.) - 54 Al-Imran.

In some ancient interpretations, when Nimrod saw that fire had no effect on Abraham, he gave orders

By confiscating his money and exiling him from the country, Ibrahim said to him: If you take my money, return to me what was spent from my life in your country. Then they went to the judge of Nimrod, who ruled that Ibrahim should confiscate his money, and Nimrod must return Ibrahim's life to him. So Nimrod surrendered and left his money to Ibrahim.

We did not quote this story out of belief in its truth, but because it symbolizes that every human being has the right to what he spends his life and spends his time with, provided that it is of permissible and good quality.

And We saved him and Lot, **verse 71–77**:

(**And We delivered him and Lot to the land which We had blessed for the worlds**. (71) **And We bestowed upon him Isaac and Jacob as a voluntary reward**. **And We made each of them righteous**. (72) **And We made them**

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Imams. They are guided by Our command, and We inspired them to do good deeds and establish prayer and pay zakat, and they were worshipers of Us. (73) And to Lot We gave wisdom and knowledge and saved him from The city that used to do evil deeds. Indeed, they were an evil and disobedient people. (74) And We admitted him into Our mercy. Indeed, he is among the righteous. (75) And Noah, when he called from So We responded to him and saved him and his family from great distress (76) and We granted him victory from the people who denied Our signs. Indeed, they were an evil people. So We drowned them all (77))

the language :

Nafila Attia. What is meant by evil here is sodomy. And anguish is grief.

Parsing:

A supererogatory condition from Jacob or an absolute effect of our gift, because supererogatory means a gift. And both are the first objects to make us. And its origin was established. And Lot is the object of a deleted verb, i.e. We gave Lot, We gave him. And sinners are an attribute of bad people. Noah was sympathetic to Lot.

Meaning:

(**And We delivered him and Lot to the land which We had blessed for the worlds**.). A pronoun we saved for Abraham (peace be upon him), and Lot, his nephew. In the interpretations, Abraham left his people for the land of the Levant, including Palestine. Whatever it is, the intention is to liken Muhammad (peace be upon him) with his people to his father Abraham with his people. Both nations

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worshiped idols, rejected the call of their prophet, and tried to kill him. And each of the prophets was saved by God, and paved a way for him. Migration, and He was blessed in his migration.

(**And We gave him Isaac and Jacob as a voluntary offering**.). Isaac begot Abraham to be crucified, and Jacob begot the boy, who was a gift from God and a favour (**And He made us all good**) Abraham, Isaac, and Jacob were all righteous and pious (**And We made them imams who guided by Our command**, **and We inspired them to do good deeds**, **establish prayer**, **and pay zakat**, **and they were Our worshipers**.). Imams are the leaders of religion chosen by God to guide His servants, and their most prominent characteristic is that they guide people as God commands, not as their wives, children, and in-laws command, and they urge to do good deeds, not to sectarian divisions and strife, and to be faithful to God alone, not to be faithful to them alone rather than God.

(**And to Lot**, **We gave him wisdom and knowledge**, **and We delivered him from the town that used to do evil things**. **Indeed**, **they were an evil**, **disobedient people**, **and We admitted him into Our mercy**. **He is one of the righteous**). See the interpretation of verse 80 and what follows from Surat Al-A'raf, vol. 3, p. 353, and verse 77 and what follows from Surat Hud, vol. 4, p. 253.

(**And Noah**, **when he called out before**, **so We responded to him and saved him and his family from great distress and helped him**.

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Of the people who denied Our signs. **Indeed**, **they were an evil people**, **so We drowned them all**.). The story of Noah progresses in Surah Hud from verse 25 to verse 49, Part 4, from pp. 222 to 237.

And David and Solomon, verse 78–82:

(**And David and Solomon when they were judging the field when the people's sheep scattered therein, and We were witnesses to their judgment.** (78) **So We made it understandable to Solomon, and to each of them We gave an arbitrator. And knowledge, and We subjugated with David the mountains to glorify them and the birds, and We were the doers.** (79) **And We taught him to make clothing for you to protect you from your own violence. So are you We are thankful.** (80) **And for Solomon the wind is a storm, flowing at his command to the land which We have blessed, and We are knowledgeable of all things.** (81) **And among the devils are those who dive for him. And they do work other than that, and We are their protectors** (82))

the language :

Planting plowing. Nafsh means grazing cattle at night without a shepherd. And wearing armor. And the severe storm. Diving is going down to the bottom of the sea.

Parsing:

Both are the first object, "We have come," and "Hakam" is the second object. And with an erected position, they glorify. The bird is sympathetic to the mountains. And Solomon is related to a deleted verb, i.e. "And We mocked" Solomon. And a storm

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A state of wind. Among the devils is related to a deleted verb. And those who dive (from) is the object of a deleted verb, i.e. We mocked the devils. It is permissible for (from) to be a subject, and from the devil is a predicate, and the sentence is resumed. Other than that, it is related to the omission of an attribute of an action.

Meaning:

(**And David and Solomon**, **when they judged the field**, **when the people's sheep scattered therein**, **and we were witnesses to their judgment**.). It is well known from the narrators that two men quarreled with David, one of them was an owner of crops, and the other was an owner of sheep. The owner of the crops said: This man's sheep grazed my crops at night. After that was confirmed by David, he ruled that the sheep belong to the owner of the crops. When Suleiman learned, he said to his father: It would be more appropriate for the two men to have the owner of the land take the sheep to benefit from them, not as a matter of ownership, and for the owner of the sheep to take the land to improve it so that the crops return to what they were. Then they would go back to each other, and this one would take his sheep, and that one would take his crops. So David approved of his son's rule, and returned to him. The apparent meaning of the verse agrees with this narration, and it has been proven from the Greatest Messenger (PBUH) that he said: Whatever agrees with the Qur'an, take it, and whatever contradicts it, leave it.

You ask: Both David and Solomon are prophets, and the prophet is infallible from error, especially in legal rulings, and the ruling on a single incident is the same, so what is the reason for the difference in ruling between David and his son Solomon?

Some responded that David's statement was a reconciliation between the two parties, not a ruling. It should be noted that the reconciliation is over some of the disputed

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matter, not all of it. It is assumed that David did not leave a single sheep for the owner of the sheep. Others said: Both David and Solomon ruled according to their own judgment. This statement is based on the fact that the Prophet exerts ijtihad like other scholars if he lacks texts. He does not pay attention to this opinion because ijtihad only occurs in the absence of a text, and the Prophet's statement is a text that indicates the truth, and because ijtihad involves error and contradiction with reality, and this is not valid against the infallible.

A group said: The ruling was based on what David said, then it was abrogated by what Solomon said..

This is the most likely opinion based on the Almighty's saying: (**So We made it understandable to Solomon**, **and to each of us we were given wisdom and knowledge**.) As God testified to each of them that He knows the ruling, and based on this His saying: We made it clear to Solomon that it was revealed to him to abrogate the government rather than his father.

The jurists differed. Is the owner of the livestock liable for its crime? Malik and Al-Shafi'i said: He is liable for what he spoiled by night, not by day. Abu Hanifa said: He is not guaranteed at all, neither day nor night. A group of Imami Shiite jurists said, based on the opinion of Malik and Al-Shafi'i, as for the investigators among them, they held that what depends on negligence or not, and there is no effect of day or night, so if the owner of the livestock is negligent and neglects to take care of them as required, he is liable, and if he is careful and does not neglect, then there is nothing on him.

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(**And We subjugated with David the mountains to glorify them and the birds**, **and We were**). David was famous for having a soft, compassionate voice, and experiments have proven that many animals and birds enjoy some type of singing and music. I read in the newspapers that a snake came out of its hole to listen to Umm Kulthum at one of her concerts, and when the singing ended, it returned to its hiding place. As for praising the mountains, it is a metaphor and an exaggeration, as you say: He made the deaf rock laugh or cry, or it is a reality because He who made fire coolness and peace upon Abraham is the one who made the mountains swim with David. See what we said when interpreting verse 69 of this Surah.

(**And We taught him to make clothing for you to protect you from your violence**, **so are you thankful?**). What is meant by the craft of wearing armor, and the verse indicates that the first person to invent it was David, and it was narrated that the reason for this was that David was a king over the children of Israel, and it was his habit to go around in disguise to find out the conditions of the people, and one day he met a man and asked him about David's history? He said to the king: He would have had a good life, had he not been eating from the treasury. So David swore that he would not eat after his day except those who worked hard on their hands and sweated their brows, and when God taught him sincerity and sincerity of intention, he sharpened iron for him and taught him how to make armor.

Whether the narration is authentic or not, it symbolizes the necessity of being careful and preserving people's interests and money, and it has been repeatedly reported that Muhammad (PBUH) was arrested with his armor mortgaged in the most reliable place.

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From barley, the money of the Arabian Peninsula was in his control and he obeyed his orders.

(**And for Solomon the wind was a whirlwind**, **flowing at his command into the land which We had blessed and were cognizant of all things**.). This verse clearly indicates that the wind was carrying Solomon by God's command, and there is no need for interpretation as long as the mind does not reject this apparent meaning. What is clearer from this verse is the Almighty's saying: (**And for Solomon**, **the wind had its beginning for a month and its departure for a month**.) - 12 Sheba, it is a month's journey on camels in the morning, and in the evening likewise, and what is meant by the blessed land is the same land that was mentioned in verse 71 of this surah.

And you ask: God Almighty said here: (**And for Solomon the wind was violent**). Although he said in verse 36 of p. (**So We subjected to him the winds**, **which flowed freely at his command**.). The storm is severe, and prosperity is gentle. What is the meaning of the combination?

The answer: It runs hard sometimes, and sometimes softly, as he commands it, just like the driver of a car or an airplane.

(**And among the devils are those who dive for him**) In the seas, they extract pearls and coral from them, and what is meant by devils here is the jinn (**And they do work other than that**) Such as building niches and statues. God Almighty said: (**They make for him whatever he wants**, **from niches**, **statues**, **basins like a jug**, **and fixed pots**.) - 13 Sheba. (**And we were their protectors**) Of rebellion and departure from obedience to Solomon... and we have nothing to say except that the revelation proved the existence of the jinn, and that they worked in the service

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of Solomon, and that the mind does not refuse that, and therefore there is no reason for interpretation and to divert the talk from its apparent meaning. Imam Ali (peace be upon him) said: If anyone were to find a way to remain safe, or to death, it would be Suleiman bin Dawud, to whom the king of the jinn and mankind was subjected, along with his prophethood and great immorality.

And Job when he called upon his Lord, verses 83–91:

(And Job, when he called upon his Lord, "Indeed, adversity has afflicted me, and You are the Most Merciful of those who show mercy." (83) So We responded.

(84) And Ishmael and Idris and that (85) And We admit them into Our mercy. Indeed, they are among the righteous. (86) And Dhul-Nun, when he went away in anger, he thought that We would not Then he called out in the darkness, "There is no god but You. Glory be to You. Indeed, I was of the wrongdoers." (87) So We responded to him and saved him from the distress. Thus do We deliver. The Believers (88) And Zachariah, when he called upon his Lord, "My Lord, leave me not alone, while You are the best of heirs." (89) So We responded to him and gave him Yahya, and We made peace. He has his wife. Indeed, they hastened to do good deeds and called upon Us with hope and fear, and were submissive to Us. (90) And she who maintained her chastity, so We breathed into her of Our Spirit. And We made her and her son a sign to the worlds (91))

the language :

TAFSIR MISHKAT FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Harm means harm to the soul, such as illness and the like, and with fatḥa, harm from everything. Luck ensures. And the whale nun. We will not be able to control it and we will not restrict it.

Parsing:

The source is from "Ana masni" in the genitive case with a deleted letter. And mercy and remembrance effective for his sake, We would have given him. Ishmael and those after him sympathized with Job. And every beginner and righteous person has news.

And angry, conscience is gone. And there is no god but You (Ann) meaning any explanation of the type of call. And alone now. And desire and fear are effective for him to call us.

Meaning:

(**And Job**, **when he called out to his Lord**, "**Indeed**, **harm has befallen me**, **and You are the Most Merciful of those who show mercy**." **So We responded to him and removed the harm that was in him**.). The commentators and narrators have said a lot about Job, and they have been artistic in saying it.. What the verses explicitly and implicitly indicate here and in Surah S is that Job was in good health and bliss, then calamity piled up on him, and surrounded him from all sides, until he became proverbial, and he afflicted himself and his family, so he was patient with the patience of free people, and remained in his trust and certainty in God, not distracted by sadness or pain from obeying Him. When his time lasted for a long time, and the severity of the pain became severe, and he did

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not find a way out of it, he complained about his matter to God with two words: "affliction has touched me, and you are merciful and generous." He said: "touch me," and he did not say: "aggravate and accumulate" so that his complaint would not make him feel weary and impatient. So, Glory be to Him, responded to his complaint, revealed his affliction, and restored him to better than he was.

(**And We gave him his family and the like of them with them**, **as a mercy from Us and a reminder to our worshippers**.). God blessed him with children and grandchildren twice as many as he lost, out of mercy for him and as a reward for his patience, and as a reminder that whoever is patient as Job was patient, his end will be exactly the same as his end. God Almighty specifically mentioned the worshipers to indicate that God is with the patient, the one seeking reward, and sincere to him in his words and deeds.

This is the entirety of what was indicated in the verses related to Job, and it did not go into the details mentioned by the narrators and storytellers because it does not relate to faith or life, from near or far, and it is the way of the Qur'an to mention from the story what is in it as a useful lesson and a deterrent sermon.

(**And Ishmael**, **and Idris**, **and Dhul-Kifl**, **all of them were patient**, **and We admitted them into Our mercy**. **Indeed**, **they are among the righteous**.). Ismail was patient in being subjected to slaughter, and he was patient in a country where there was no crops or udders. We mentioned Idris when interpreting verse 56 of Surat Maryam. As for Dhu al-Kifl, most said: He is a prophet, and a group said: He is a righteous servant, not a prophet. We believe that he is one of the patient and righteous people according to the text of the Qur'an, and we are not responsible for anything other than that.

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(**And Dhul–Nun**, **when he went away angry**, **he thought that we would not defeat him**, **so he called out in the darkness**: **There is no god but You**. **Glory be to You**. **Indeed**, **I have been of the wrongdoers**.). The Nun is the Pisces, and the Nun is Yunus. God Almighty said: (**So be patient for the judgment of your Lord and do not be like the owner of the whale**.) - 48 pen. And angry, that is, to his people. We will not force him, nor will we restrict him, as in verse 7 of Surat Al-Talaq: (**And whoever has his livelihood destined for him**). What is meant by darkness here is the belly of the whale, and the general meaning is, remember, O Muhammad, the news of Yunus when he called on his people to believe in God, but they did not respond to his call, so he became fed up with them and left them in anger at them. He thought that we would not make it difficult for him with imprisonment or anything else, so when the whale ate him, he asked for help from us. (**So We responded to him and saved him from the distress**, **and thus We save the believers**.). What is meant by distress here is the belly of the whale, and what is meant by salvation is to bring him out of the belly of the whale to land. This was discussed earlier when interpreting verse 98 of Surah Yunus, vol. 4, p. 193.

(**And Zachariah**, **when he called out to his Lord**, "**My Lord**, **leave me not alone**, **while You are the best of heirs**." **So We responded to him and gave him Yahya**, **and made his wife good for him**.). Its counterpart is presented in verse 38 and the following of Surah Al Imran, Part 2, p. 53, and verse 7 and the following of Surah Maryam. (**Indeed**, **they used to hasten to do good deeds and supplicate to Us with hope and fear**, **and were humble before Us**.). The pronoun is that they belong to Zechariah, his wife, and Yahya, or to those of the prophets mentioned above, and all of them did good deeds out of a desire for God's

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reward and fear of His punishment, and all of them were submissive to Him in everything.

(**And she who guarded her chastity, so We breathed into her of Our Spirit and made her and her son a sign to the worlds**.). It is presented in verse 45 and the following of Surah Al Imran, Part 2, p. 63, and verse 16 and the following of Surah Maryam.

One Nation, Verse 92–100:

(**Indeed, this nation of yours is one nation, and I am your Lord, so worship me**. (92) **And divide their affairs among them. All to Us we will return**. (93) **So whoever does righteous deeds? He is a believer, but no**

(94) **And it is forbidden for a city which We have destroyed, that they will not return** (95) **Even when Gog and Magog are opened, and they are They slip away from every mountain**. (96) **And the true promise has drawn near, and behold, the eyes of those who disbelieved are shining. O woe to us! Indeed, we have been heedless of this. Rather, we have been wrongdoers**. (97) **Indeed, you and what you worship besides God are the number of Hell. You will enter it**. (98) **If these were gods, they would not have entered it, and all of them will abide therein forever**. (99) **They will have therein. Whistling while they do not hear it** (100))

the language :

TAFSIR MUSHAF-E-FATIMA AL-ZEHRA SALAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The nation is the people who are united by one language and one history, and then it is widely used in religion and religion, and this meaning is what is meant here. They divided their religion and became sects. Ingratitude is ungratefulness, that is, the opposite of gratitude. And the hump rising from the ground. And they are running fast. What is meant by husbah here is fuel, and by exhalation is the intensity of their breathing in the fire.

Parsing:

This is a noun that, your nation is a predicate, ummah is an adverb, and one is an adjective for a nation. It is forbidden in the beginning, and the source is that they do not return news. Truth is an attribute of a promise. So, for the surprise, and "it" is the pronoun of the story as a subject, and the eyes of those who disbelieve are a second subject, and the sign is the predicate of the second subject, and the sentence is the predicate of the first subject. And what you worship is linked to the name that.

Meaning:

(**This nation of yours is one nation**, **and I am your Lord**, **so worship me**.). This is a reference to the doctrine of the prophets, which is monotheism with submission to Him Almighty in word and deed, and the discourse in your nation is for all people without exception, and the meaning is that you, people, should all adhere to the religion of monotheism that the prophets followed, and that you worship the One and Only One, and be sincere to Him in words and deeds. (**And they broke up their affairs among themselves**) God Almighty commanded them all to adhere to the belief of monotheism, so they divided into sects and sects, some of whom were the deniers, and some of them were polytheists. Even the followers of

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the prophets cursed one another and disavowed one another, and even the followers of one prophet did the same. (**To Us we shall all return**). This is a threat and a threat to their division, dispersion, and deviation from the truth.

(**So whoever does righteous deeds and is a believer**, **there is no denial of his effort**, **and indeed**, **we will record him**.). Faith with good deeds is a path to Paradise, and faith without deeds benefits nothing, as God Almighty says: (**Faith will not benefit a soul if it had not believed before or gained good through its faith**.) 158 Al-An'am. As for work without faith, it benefits its doer in this world in some ways, and it may benefit him in the afterlife by reducing the torment. We talked about this in detail under the title "The Infidel and Doing Good" when interpreting verse 178 of Surah Al Imran, Part 2, p. 221, and the equivalent of this verse was presented in Surah An-Nahl, Verse 97, Part 4, p. 550.

(**It is forbidden for a city which we destroyed**, **that they will not return**.). This verse is a question about a destined answer, which is: Will the polytheists from the townspeople whom God destroyed due to their disbelief be brought back to life by God after death, and will He punish them in the Hereafter as He punished them in this world?

The Almighty answered him by saying that all people will return to God tomorrow, without exception, even those whom He destroyed in this world due to their sins, and it is forbidden for them not to return to God after death. Rather, they must inevitably be spread out and gathered together.

A second question: Will God punish them in the afterlife for their disbelief after He punished them for it in this world? Is it permissible to combine two punishments for one crime?

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The answer: Their destruction in this world was a punishment for their denial of the messengers who brought them miracles, as indicated by the Almighty's saying: (**And Noah's people**, **when they denied the messengers**, **We drowned them**.) - 37 Al-Furqan. And he said: (**Before them**, **the people of Noah and the companions of the Prophet**, **Thamud**, **Ad**, **Pharaoh**, **the brothers of Lot**, **the people of the woods**, **and the people of Tuba**, **all denied the messengers and they came true**. **A promise**) - 14 Q and other verses. As for the punishment of the Hereafter, it is for disbelief as such, and for other sins such as lying, injustice, and the like. The punishment is multiple, but for the multiplicity of sins, not for one sin.

(**Until**, **when Gog and Magog are conquered**, **they will slip away from every direction**.). When interpreting verse 94 of Surat Al-Kahf, we quoted from some commentators that Gog are the Tatars, and Magog are the Mongols. We also said when interpreting verse 98 of the aforementioned surah: The barrier of Gog and Magog has disappeared with the days, because if today were a cloud, then what is meant by Gog and Magog's opening is their spread across the continents... Whatever it is, we have not read about Gog and Magog. What the soul relies on, neither in interpretations nor in anything else, and there is no room for thought on such topics, so we stop at the apparent meaning of the Qur'anic text, and leave the details to others.

(**And the true promise has drawn near**, **and behold**, **the eyes of those who disbelieve are shining**.). What is meant by the true promise is the coming of the Hour, at which time the minds of the tyrannical infidels will be stunned, their eyes will bulge, and their eyelids will rise from the intensity of fright... A similar example is presented in verse 42 of Surat Ibrahim, Part 4, p. 455. (**Oh**, **woe to us**! **We were**

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heedless of this. **Rather**, **we were wrongdoers**.). The sentence is the object of a deleted statement, i.e. they say: Oh woe to us, etc. Its counterpart was presented in verses 14 and 46 of this Surah, and verse 5 of Surat Al-A'raf, vol. 3, p. 302.

(**Indeed**, **you and what you worship besides God are the number of Hell; there you will return**.). The speech to the polytheists of Mecca, and what is meant by what they worship their idols, and the pebbles of Hell, its fuel, is taken from throwing pebbles, where the criminal is thrown into the fire of Hell, and the meaning is that you, O polytheists, you and your idols will be joined together in Hell tomorrow... and in the conversation one is with the one he loves.

You ask: What is the benefit of bringing idols into Hell, since they are stones with no perception or feeling?

The commentators answered that the purpose of this was for her worshipers to become more distressed and distressed whenever they saw her next to them. This is just intuition and approval, and it is better to leave the answer to verse 24 of Surat Al-Baqarah: (**So beware of the Fire whose fuel is people and stones**, **prepared for the disbelievers**.).

In some narrations: "Ibn al-Zabari - one of the polytheists and poets of the Quraysh - objected to this verse, stating that the Jews worship Ezra, and the Christians worship Christ, and they are among the people of Paradise, according to Muhammad's confession. So how can he say that every deity is the count of Hell? The Messenger of God (PBUH) said to him: How ignorant you are of the language of your people! Isn't (what) unthinkable? Moreover, the address is specifically directed at the polytheists of Quraysh, as we said, and they worship idols.

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(**If these were gods**, **they would not have visited them**, **and all of them will abide in them forever**.). These are a reference to idols, and the pronoun "return" refers to the fire. The meaning of the verse is clear, which is that if the idols were gods, they would not have entered the fire. Such a rebuttal is to say: If you had been trustworthy, you would not have betrayed, but you have betrayed, so you are not trustworthy. In logic, this type of reasoning is called exceptional analogy. (**Therein they will have a whistling noise**, **but they will not hear therein**.). Their conscience goes back to every criminal, whether Muslim or unbeliever, and their conscience goes to Hell, and the meaning of every criminal in Hell is groaning and stubbornness, and he does not hear a word of kindness or tenderness from anyone, but rather whoever sees him scolds and rebukes him: (**And it is said to the wrongdoers**, "**Taste what you used to earn**.") - 24 groups.

The earth is inherited by My righteous servants, **verses 101–107**:

(**Indeed**, **those for whom the best of Us has been preceded are far away from it** (101) **They do not listen to its whisperer**, **and they will abide in whatever their souls desire**. (102) **No**. **They will be grieved by the greatest terror**, **and the angels will meet them**. **This is your day which you were promised** (103) **The day We will roll up the heaven like a scroll for the books**, **just as We began it**. **We will return the first creation as a promise upon us**

Indeed, **We will do** (104) **And indeed We have written in the Psalms after the Remembrance**: **Surely the earth will be inherited by My righteous servants** (105) **Indeed**, **in this is a message to a worshiping people** (106) **And We have not sent you except as a mercy to the worlds** (107))

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the language :

What is meant by good here is the word good news of Paradise. Sensitive is the sound that feels. And the newspaper record. And the Psalms are the Book.

Parsing:

Those are subject and are separated from the predicate, and the sentence is the predicate that. This is your day as a subject and predicate, and the conjunction is an explanation of your day, and the sentence is the object of a deleted statement. Day is in the accusative case with a deleted verb, i.e. the day we fold. And folding the record kaf in the accusative case is an adjective for a deleted absolute object, i.e. folding, like folding the record. As we started, (ma) is an infinitive, and the infinitive infinitive is in the genitive case with kaf. And the first effect we started. And a promise is in the accusative case, i.e. we promised is a promise. And mercy is effective for His sake, We have sent you.

Meaning:

(**Indeed**, **those to whom the best of us preceded are those far away from it**.). God promised the pious that He would treat them kindly, including salvation from Hell (**They do not hear her voice**) This is confirmation of their distance from it and their escape from it (**And they will abide forever in whatever their souls desire**.). They are safe from the punishment of God and blessed in His Paradise (**They are not saddened by the greatest terror**). And the first and the smallest,

There are levels of terror: from the throes of death, to the loneliness of the grave, then emerging from it, to judgment, and Hell descending upon its inhabitants. (**And**

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the angels will meet them. **This is your day which you were promised**.). The angels of honor receive the pious with warmth and honor, and say to them: God has gathered you on this day in which He promised you eternal kingdom and established bliss. These three verses are summed up with the word: (**Is the reward for goodness anything but goodness?**) - 60 The Most Gracious. Or a word: (**For those who do good**) - 26 Yunus.

(**The Day We will roll up the sky like a scroll of Scripture**). The record is the newspaper, and what is meant by books here is the words written on the newspaper, and the meaning is that God Almighty will fold the planets on the Day of Resurrection, despite their size and number, just as the newspaper folds what is written on it so that each planet becomes like a word or letter on the newspaper. (**Just as We initiated the first creation**, **We will return it as a promise upon Us**: **Indeed**, **We will do it**.). God Almighty likened the second creation to the first creation, and that just as this was achieved, the next will inevitably be achieved in fulfillment of His promise, the Almighty, and what that is is dear to God, for whoever created the universe is able to restore it after it has vanished and its parts have been dispersed: (**It is He who initiates creation and then repeats it**, **and it is easier for Him**.) -27 Romans.

Also, **the Awaited Mahdi**:

(**And We wrote in the Psalms**, **after the Remembrance**, **that My righteous servants will inherit the earth**.). The Psalms are the Book of David, and the Dhikr is what it presents from the heavenly books, such as the scrolls of Abraham and the Torah of Moses, and the meaning is that rule and authority are on earth, and if it is now in the hands of immoral tyrants, God will inevitably transfer it from their hands to the good and the good, and then security and justice will pervade the earth, and

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all people will enjoy its bounties and blessings, and in this meaning there are many and authentic hadiths, including what Abu Dawud narrated in the Book of Sunan, which is one of the Sahih books. The six - "The Messenger of God said: If only one day remained in this world, God would prolong that day until He sent a man from my household whose name is the same as my name, and whose father's name is the same as my father's name. He will fill the earth with fairness and justice as it was filled with injustice and oppression." (1).

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(1). We spoke about the Awaited Mahdi in Part 1, p. 206, and when interpreting verse 58 of Surat Al-Isra.

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The law of life does not reject this, but rather approves and affirms it, and if power is now in the hands of the ferocious monsters controlling the United Nations, the Security Council, and others, then nothing prevents power from changing one day from the hands of the people of transgression and misguidance to the hands of the people of truth and justice. Rather, the instinct of love for survival and freedom from injustice, and the principle that says: Everything on earth moves exactly like the earth, and that the state of affairs is impossible, all of this and what follows requires that power in the end be For the fittest and most efficient.

(**Indeed**, **in this is a message for a worshiping people**). This is an indication that the land is inherited by righteous servants, even after a while, and what is meant by worshipers here are those who learn lessons and benefit from vows.

(**And We have not sent you except as a mercy to the worlds**.). The speech is from Muhammad (PBUH), and his message is a mercy for the first and the last. In

the foregoing, we mentioned many of its principles and teachings, and we considered from them the saying of its author: "He who does not believe in God does not make people safe from his calamities... If an evil troubles you and a good thing pleases you, then you are a believer." On this feeling and feeling, justice is established, security is spread, and life is prosperous. We spoke about the generality of Muhammad's message (may God bless him and grant him peace) to all people in every time and place. We spoke about that when interpreting verse 92 of Surat Al-An'am, vol. 3, p. 225.

Your God is but one God, verse 108–112:

(**Say, "It has only been revealed to me that your God is one God, so will you then submit?**" (108) **But if they turn away, then say, "I have permitted you all the same, and if I know whether you are near or not." What you are promised is far away**. (109) **Indeed, He knows what is spoken loudly, and He knows what you conceal**. (110) **And if I knew, perhaps it would be a test for you and a provision for a time**. (111) **He said, "My Lord." Judge with truth, and our Lord is the Most Gracious, the One who seeks help over what you describe** (112))

the language :

Submissive Muslims who are submissive to God alone. I have permitted you, I have informed you. Equally, that is, the call to prayer and the announcement are universal, without exception. And trial temptation. Enjoyment is what he enjoys little.

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Parsing:

The kasra is only used to limit it, and the fatha word is only two words (that) which is stressed and what is the kafa for action, and your God is a beginning and one God is a predicate, and the meaning of the sentence is an active substitute for revelation, that is, oneness is revealed to me. And whether it is related to a deleted adverb from the object in your ears, i.e. two levels in the call to prayer and information. And I know (that) is a negative, meaning I do not know, and a relative subject is a subject, and what you promise is a relative subject that prevails and covers the predicate.

Meaning:

(**Say**: **It has been revealed to me that your God is one God**, **so are you Muslims?**). God commanded His noble Prophet to say to the polytheists: God revealed to me that He alone has no partner in His creation or in His knowledge, and this universe, with its wonders and laws, clearly bears witness to His oneness, the Almighty, His power, and His greatness.. So why do you not believe in Him and submit to His command? How do you deviate from worshiping Him to worshiping stones that are neither beneficial nor harmful?

(**But if they turn away**, **say**: **I have permitted you all the same**.). After the argument obligated them to inform and warn them, God commanded His noble Prophet to say to them: I have done what I was obligated to do, and I have conveyed to all of you the messages of my Lord, and none of you has any excuse left to use as an excuse. (**Whether I know whether it is near or far**, **what you are promised**). I am certain of your torment, because God has promised you it and warned you against it, and His promise, the Almighty, is the most sincere of promises, and His torment is the most severe, but I do not know when that will happen, and whether it

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will be near or far, for it has a term that they cannot count, so wait, for I am with you among those waiting.

(**Indeed**, **He knows what is spoken loudly**, **and He knows what you conceal**.). A similar example is presented in verse 7 of Surat Taha (**And if I know**, **perhaps it will be a test for you and an enjoyment for a while**.). I do not know what is the wisdom behind giving you respite and delaying your punishment? Did God Almighty intend, in doing so, for everyone to appear as they really are, so that the good would repent and the evil would rebel, or did He want you to enjoy the remaining days of your life? God knows best (**He said** – Muhammad – **My Lord**, **judge with truth**) That is, he made it appear and supported his people against those who disbelieved in him and mocked him and those who called for him (**Our Lord is the Most Merciful**, **the One who seeks help for what you describe**.) Your idols of divinity, and calling me slander.

You are the consolation, O Messenger of God, for every innocent person who is slandered.. And oh happiness for those who take refuge in you and take revenge on you, and say to the slanderers as you said: (**Our Lord is the Most Merciful**, **the One who seeks help for what you describe**.).

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Surat Al-Hajj

Some of them are Meccan, some are Medinan, and their verses are 78.

In the name of God, **the most gracious**, **the most merciful**

Resurrection verse 1–7:

(O people, fear your Lord. Indeed, the earthquake of the Hour is a great thing (1) On the day when you will see it, every nursing woman will be amazed at what she has breastfed, and every pregnant woman will give birth to her burden. And you see people drunk, but they are not drunk, but the punishment of God is severe. (2) And among the people is he who disputes about God without knowledge and follows every rebellious Satan. (3) It is written for him that he Whoever follows him – indeed, he will mislead him and guide him to the torment of the Blazing Fire. (4) O people, if you are in doubt as to the Resurrection, then indeed We created you from dust, then from A sperm, then from a clot, then from an embryo, created and uncreated, that We may make clear to you, and We establish in the wombs what We will for an appointed time, then We bring you forth. a child, then that you may reach your maturity, and among you are some who die, and among you are those who are returned to the most miserable age, so that after knowledge they will not know anything, and the earth will see lifeless, then when We send down water on it

(5) That is because God is the Truth, and that He gives life to the dead, and that He has power over all things. (6) And that the Hour is coming, about which there is no doubt, and that God will raise up those who are in the graves (7))

the language :

TAFSIR MUSHAF FATIMA ALEHAS SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Earthquake and severe movement. The one who wants to open the meem and break the rā' is pure corruption and there is no good in it, it is said: a marda's sand if it does not grow anything. Nutfa was originally pure water, then it was used for the water from which an animal is born. The chewable piece of meat is as large as it is chewed. And a perfect creation. And lifeless. And it increased.

Parsing:

Fear your Lord over the deletion of the genitive, meaning the punishment of your Lord. A day related to amazement. It is seen here as visual, not heart, and goes beyond one object, which is people, and some of them are drunk. The three pronouns are on him and that whoever takes care of him returns to Satan, and the pronoun is that he leads him astray regarding the matter, and the source is that he who takes care of him is a representative of the agent of his books. And whoever takes care of him (from) is a subject, and the source from is that he is led astray by the predicate of an omitted subject, that is, the matter is Satan misguiding him, and the sentence from this subject and his predicate is the predicate of the one who took care of him, and the sentence of who he took care of and his predicate is the predicate that it is the first. Naqra is a resumed speech, and the sentence Naqra is a predicate of a deleted subject, i.e. we naqra, and the object of naqra is deleted, i.e. the boy clicked. And what we will (what) is a circumstantial noun, meaning the duration of our will, and the adverb is related to a statement. And a child is a condition, and its word is singular and means plural. And something is an absolute object. It is lifeless because you see here a visual that exceeds one effect.

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Meaning:

In these verses, there is a warning and fear of the Day of Resurrection, with reference to its hardships and horrors, and a condemnation of the stubborn, ignorant person, then an inference to the resurrection, and the following is the detail:

(**O people**, **fear your Lord**. **Indeed**, **the earthquake of the Hour is a great thing**.). What is meant by the Hour is the Day of Resurrection, and it is called because all creatures strive for it - as in the book of travel by Mulla Sadra - and the meaning of the earthquake of the Hour is the destruction of the universe with its earth and its sky, so these are mixed with those, and the land with the sea, and distances will disappear, and barriers will rise, and creatures will rise from the events as if they were ghosts without souls. .1

(**On the day you see it**, **every nursing woman will be astonished at what she has suckled**, **and every pregnant woman will give birth to her child**, **and you will see people drunk**, **but they are not drunk**, **but the punishment of God is severe**.). This is a metaphor for the horror and severity of the Hour, as there will be neither a breastfeeding woman nor a pregnant woman on that day. That is, if there had been a breastfeeding woman, she would have been stunned, or a pregnant woman would have given birth.. and everyone would be distressed and disturbed by fear and panic, just as a drunk person would be disturbed.

The debate about ignorance and misguidance:

(**And among the people is he who disputes about God without knowledge**.). A human being, any human being, can only be one of two things: either ignorant, or a scholar, and the scholar is not free from being either fair or deviant, and the fair scholar is the one who says what he knows and remains silent about what he does not know. God Almighty has defined the role of the ignorant .2

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person by saying: (**So ask the people of the message if you do not know**.) - 7 Prophets. If he exceeds this duty, the saying of Imam Ali (peace be upon him) is true for him: He is an ignorant one who deceives ignorant people... He does not count knowledge in anything that he denies, and he does not see that behind what he has reached is the doctrine of another.

This ignorant person is what is meant by the Almighty's saying: (**And among the people is he who disputes about God without knowledge**.). And he said in verse 8 of this Surah: (**And among the people are those who dispute about God**

Without knowledge, **nor guidance**, **nor an enlightening Book**). He is ignorant of the path to knowledge of God, yet he disputes it, and says in what he says: If God existed, we would see Him... With this logic he wants to explain non-matter by matter, and to see with the eye and sight someone who cannot perceive except with reason and insight, and to touch with the hand the Creator of the heavens and the earth... There is no difference between this and someone who tried to test in the laboratory and laboratory the theory of "proof is on the one who claims and the oath is on the one who denies" or he wants to test it. His poetic talent is driving a car.

As I was writing these words, I remembered an hour of study in Najaf, which had passed for about forty years. During this hour, we were gathered around the professor, listening to his lecture, and during it, one of the students objected to him, and cited an incident that was not related to the subject of the lesson due to a close or distant cause. The professor turned away from him, looked at the rest of the students, and said: There was once a crazy man called "." One day, he passed through one of

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the streets and saw a crowd of people gathered, waving in confusion, and when he asked them, some of them said to him: So-and-so fell from the roof, and his limbs were destroyed, and he is on the verge of death, and his family does not know what to do? He said: "I have his medicine, and I must heal him. Tie him with a rope and pull him to the roof, and make him sit on it as he was, for he will inevitably recover. When they laughed at him, he protested against them and said: Why are you laughing? Last year, someone fell into a well, so they tied him with a rope and pulled him out of it safely.

This is precisely the logic of the one who denies the existence of God because he did not see it. As for the wondrous universe with its order and majesty, he saw it, but his claim does not indicate the existence of a component and organizer. We believe in observation and experience, but we also believe that this experience does not apply to every type of existence, but rather is limited to the material type of it. As for the spiritual and human type, there is another way to know it. We say this, and we are certain that both human and material existence interact and complement each other. Humanity is indispensable for matter, and values such as truth and goodness must have a tangible, tangible effect, otherwise they are meaningless words... But this does not require that the path of knowledge be the same in everything, rather it differs according to the differences in things.

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What is wanted to be known. Observation and experience are a reason for knowing matter, and the mind is a reason for knowing other things. We talked about knowledge and its causes in Part 1, p. 43.

In conclusion, whoever says: I do not believe in God until I see Him has admitted that he does not want to believe in God, even if a thousand and one pieces of

evidence bear witness to His existence. What this means is that he admits to himself ignorance and arrogance, because it is assumed that God cannot be seen with the eyes, and that the path to knowing the truths is not limited to this vision. God wants man to research, investigate, argue and discuss, but with knowledge and awareness, not out of ignorance and blindness.

(**He follows every willing devil**). Anyone who is able to mislead you and hide his truth from you is Satan, and the willing Satan is the one whose words and deeds are all rooted in evil and corruption. This willing Satan does not penetrate a person's mind and heart except that he leads him to misguidance and destruction, and this is the meaning of the Almighty's saying: (**It is decreed for him that whoever befriends him**, **he will mislead him and guide him to the torment of the Blazing Fire**.). Misguidance and the torment of burning are inevitable for those who follow the people of misguidance and corruption, and at the forefront of misguided corruptors are those who distort the word of God from its proper place, and make it permissible and forbidden according to their desires and purposes.

(**O people**, **if you are in doubt about the resurrection**, **then indeed We created you from dust.**) After God Almighty referred to those who argue about God without knowledge, He mentioned the evidence for the possibility of resurrection, which the ignorant person thinks is impossible, and God Almighty provided this evidence with a concrete example, which is that God created man from dust directly and without intermediary, as He created Adam, the father of mankind, or through intermediaries, as He created us, the sons of Adam. Each one of us consists of semen and blood, and they are foods, and they of all kinds end in water and dirt, so dirt - then An essential element in human formation (**Then from a sperm**) It is maniy, as God Almighty says: (**Wasn't it a sperm from the right**

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hand?) - 37 Resurrection. (**Then from a leech**) The sperm turns into a piece of solid blood (**Then from a lump of flesh**) The leech turns into something like a chewed piece of meat (**Created**) That is, some of them are completely created (**And not created**) Others are imperfect.

(**Let us explain to you**) Our ability to resurrect and others (**We establish in the wombs what We will for an appointed time**.) This is the time when a woman gives birth (**Then We will bring you out as children**) clear, (**Then that you may attain**

I encourage you) The most important thing is for a person to complete his physical and mental strength (**And among you is he who dies**) Before reaching the greatest age, or after it, and before old age and the worst age: (**And among you is he who will be returned to the most miserable age so that he will not know anything after knowledge**.). Aging, senility, and weakness in the body, mind, and memory, so where does knowledge come from? When the mind is weak, the emotion takes over, and the emotion intensifies over the most trivial things.

This transformation and development in the formation of man from the lowest to the highest, from the dust to the sperm, from there to the clot, then the embryo, then childhood, to adulthood, this development clearly indicates that there is energy in man from his birth, and an original preparation that will lead him towards the most perfect and best, if no one stands in his way to prevent him from moving towards this most perfect goal.

(**And you see the earth lifeless**, **but when We send down water upon it**, **it shakes and swells and produces all kinds of delightful things**.). If water falls on

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the dead earth, it moves and pulsates with life and brings forth shapes and colors from the plants, pleasing to the beholders and pleasing to the eaters... There is no doubt that the earth is prepared to receive life, and yet it does not enter it except with the permission of God Almighty, because everything ends with His command and His saying: "Be and it will be." Some Sufis said: What is meant by dead land is the ignorant soul, by water is knowledge, and by a joyful husband is the attributes of perfection and majesty.

(**This is because God is the Truth**, **and that He gives life to the dead**, **and that He has power over all things**, **and that the Hour is coming of which there is no doubt**, **and that God will raise those in The graves**). That is a reference to matter and matter, and the meaning of God is the truth, that rule and authority belong to Him alone, with no partner, and that there is no existence except from Him.. It follows from this that He is the originator and restorer, and that the second creation is inevitable and inevitable, just like the first creation. Indeed, this is a means and path to the second, which is the ultimate goal, because it returns the human being to his Creator, and stops him before His hands for reckoning and reward, and because it is permanent and ever-lasting, and the first creation Ephemeral and perishable, and the perishable is a means to what remains... and in this we find the interpretation of the Almighty's saying: (**I did not create the jinn and mankind except to worship**) - 56 Offspring, that is, except to work for the Hereafter.

Discussion of the resurrection is presented in many verses. See vol. 1, p. 77, paragraph "Resurrection," vol. 2, p. 396, paragraph: "Various ways to prove the resurrection," vol. 4, p. 379, paragraph: "The materialists and life after death."

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Reasons for knowledge in one verse, verses 8–14:

(And among the people is he who disputes about God without knowledge, nor guidance, nor an enlightening Book. (8) He turns away his kindness to stray from the path of God. For him in this world is disgrace, and We will make him taste the Day of Resurrection is the torment of burning (9) That is for what your hands have put forward, and that God is not unjust to His servants (10) And among the people is he who worships God according to the letter, and if good befalls him He is assured of it, and if a trial befalls him and he turns on his face, he will lose this world and the hereafter. That is the clear loss. (11) They call upon besides God that which there is no It harms him and what does not benefit him. That is far-off misguidance. (12) They supplicate for those whose harm is nearer than their benefit. For wretched is the master and wretched is the companion. (13) Indeed, God brings in Those who believe and do righteous deeds are Gardens beneath which rivers flow. Indeed, God does what He wills (14))

the language :

What is meant here by knowledge is sensory observation and experience, by guidance is the mind, and by the enlightening book of revelation. The second conjunction is a sign of arrogance and arrogance.

The letter in the language means the end and the side, and here it is a metaphor for the condition, that is, God is worshiped according to a condition, and the fulfillment comes. What is meant by temptation is ordeal. He turned on his face and abandoned his religion. And the companion is the companion.

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Parsing:

The second conjunction is a state of conscience that argues. The infinitive in the genitive case in the lam in līdāl is related to ijādāl. In this world, he has news in advance, and shame in the beginning. He prays for those who harm him rather than benefit him. They differed regarding the lam involved in who: Which lam is it? They mentioned aspects of it, the most likely of which is that the object of "calls" is deleted, meaning "calls upon idols," and it is from a subject and the "lam" is the beginning's "lam," and its "dha" is a second subject and the closest predicate is the second subject, and the sentence is from the second and its predicate is related to whom. And the evil of the master, the lam, is located in the answer to the deleted oath, and the sentence is from the oath and its answer is the predicate of the first subject, and it is for whom.

Meaning:

(**And among the people is he who disputes about God without knowledge**, **without guidance**, **or an enlightening Book**.). You see this as truth, and that as false…but what makes you know that your opinion is true and sound? What is the guarantee that what you see is correct? Perhaps what you saw as true is false, and what you saw as false is true in reality?

There is no way to distinguish correct knowledge from other knowledge except by returning to its source and the reason from which it was generated. If the reason is correct, then the knowledge is as well. Otherwise, it is invalid because the branch follows the origin.

The question comes back: What is the correct reason for knowledge? How do we distinguish him from others? A group of philosophers said: The cause of correct

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knowledge is limited to sensory experience. Others said: Rather, it is the mind, and the senses are its tools. As for the Holy Qur'an,

Three reasons for knowledge are mentioned in the verse that we are interpreting: The first is sensory experience, which is what is meant by the word knowledge. The second is the mind, which is what is meant by the word guidance. The third is revelation, which is what is meant by an enlightening book. Sensory experience is a reason for knowledge in material things only because it is what falls under the senses and is dealt with by experience. This experience is indispensable to the mind because the senses do not perceive except with its help, and the path to knowledge is limited to the mind alone in proving divinity. As for prophecy, it is proven by it and by the miracle together. And if you want precision in the expression, say: prophecy is proven by the miracle that the mind acknowledges, and acknowledges that it is from heaven and not from earth. As for revelation, it is the reason for knowledge in everything. He brought it without exception, and the path to knowledge through revelation is limited to unseen things such as the jinn and angels, the timing of the Hour, and how to calculate and reward in the second generation and so on.

(**The second of his kindness is to stray from the path of God**. **For him in this world is disgrace**, **and on the Day of Resurrection We will make him taste the torment of burning**.). He is ignorant and disputes about God without knowledge. He is arrogant and sways from vanity and arrogance. He is misguided and misguided. Is there any reward for people of ignorance, pride and misguidance other than humiliation and contempt from people, or else a painful punishment from God?! (**This is because of what your hands have put forward**, **and that God is**

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not unjust to His servants.) Because He excused them with what He gave them of reason, what He sent among the Messengers, and what He revealed of the Books.

(**And among the people are those who worship God according to the letter**.). In the previous verse, Glory be to Him, He mentioned the one who disbelieves in God and disputes about Him without knowledge, and in this verse He mentioned the one who worships God in a letter, and the commentators differed as to what is meant by it based on sayings, some of which are that he worships God while he is in doubt about his religion, and some of them are that he worships Him with his tongue rather than his heart, and other than that... There is no basis for this difference because God has made clear this is the one who worships Him in a letter, and interpreted it by saying: (**If good befalls him**, **he is reassured by it**, **and if temptation befalls him**, **he turns on his face**.). What is meant by good here is prosperity, and by temptation is hardship, and be reassured by it, that is, be comfortable with what is in it and continue in worship. He turned on his face, that is, he apostatized from his religion. The bottom line is that the one who worships God in the letter is the one who does not worship Him except on the condition that He compensates Him for His worship and receives its price in this life. Otherwise, he disbelieves in Him, His books, and His Messengers.

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And whoever disbelieves in God, his recompense is Hell, and what an evil destination (**He has lost this world and the Hereafter**. **That is the clear loss**.). He lost both worlds, as calamity and hardship befell him in the first, and in the afterlife he came before his Lord, disbelieving in Him. What loss is greater than poverty in this world and torment in the hereafter? The clearest explanation for this verse is what was narrated: Some Bedouins were coming to the Prophet (PBUH) as

immigrants from their desert, and one of them, who had a lot of money, prayed and fasted, and if he was afflicted with it, or the charity was delayed, he abandoned Islam. I saw something similar to this from some villagers in the days. I lived among them.

Moreover, the true believer is the one who is sincere to God, trusts Him in all his situations, is patient in times of hardship, and is thankful in times of prosperity. In Nahj al-Balagha: A servant's faith cannot be believed until he is more confident in what is in God's hand than in what is in his hand.

(**They call upon besides God that which does not harm Him and that which does not benefit Him**. **That is far-fetched misguidance**.). This meaning is presented in many verses, in addition to its clarity (**They pray for the one whose harm is nearer than his benefit**. **An evil master and an evil companion**.). The lord is the supporter and the companion is the companion.

You ask: In the first verse, God Almighty denied harm and benefit to the idol of the polytheists, then confirmed them for Him in the second verse. The point of the matter is that God Almighty made harm greater and closer than benefit, so what is the reason for combining the two verses?

The answer: What is meant by the object of worship in the first verse is stones, which are neither beneficial nor harmful, and what is meant in the second verse is obedience to tyrannical leaders and supporting them with the aim of profit and benefit, and the greatest benefit in the life of this world is nothing compared to the wrath and torment of God... In a second expression, they obeyed the created being in disobeying the Creator for worldly purposes, and they did not know that God's torment was more severe and greater.

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(**Indeed**, **God admits those who believe and do righteous deeds into gardens beneath which rivers flow**.) It is clear and presented in verse 25 of Surat Al-Baqarah (**God does what He wants**) Of the reward of the good and the punishment of the evil, for in His judgment and decree He had previously rewarded those who did good with good, and those who did evil with what they did.

Let him extend his cause to heaven, **verse 15–18**:

(**Whoever thinks that God will not help him in this world or the hereafter**, **let him extend for a reason to heaven**, **then cut it off and see if they will remove his plan**. (15) **And thus We have sent down clear signs**, **and that God guides whomsoever He wills**. (16) **Indeed**, **those who believe**, **and those who are Jewish**, **and the Sabians**, **and the Christians**, **and the Magians As for those who associate others with God**, **God will separate between them on the Day of Resurrection**. **Indeed**, **God is Witness of all things**. (17) **Have you not seen that whoever is in the heavens and who is on earth prostrates before Him? And the sun**, **and the moon**, **and the stars**, **and the mountains**, **and the trees**, **and the animals**, **and many people**, **and many are deserving of punishment**. **And whoever God insults**, **there is no one to honor him**. **Indeed**, **God He does whatever He wants** (18))

the language :

Many said: What is meant by the cause here is the rope, and by the sky is the roof of the house, and when it is cut, it causes suffocation, and its plot is suffocation. The Sabians acknowledge God and the Day of Resurrection, but they believe in the

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influence of some stars on good and evil. The Magi worship fire, and say: Good comes from light, and evil comes from darkness.

Parsing:

Whoever (from) is a conditional noun, let him extend his answer, and the lam in "extend" and "sever" and "look at the matter" confirms one verb. What irritates (what) is an infinitive, and the infinitive is an object

They go away, meaning do they go away as his wrath? The source is that God guides whomever He wants, the object of a deleted verb, meaning, We revealed that God guides whom He wants. In summary, God details the news that those who believe... He has no honorable (what) is a negation, and He has an advanced predicate, and an additional one, and honorable is a subject and a posteriori.

Meaning:

(**Whoever thinks that God will not help him in this world or the hereafter**, **let him extend for a reason to heaven**, **then cut it off and see if they will remove his plan**. **He teases**). Many commentators have said that the pronoun "he supports" goes back to Muhammad (PBUH), and that the meaning is that whoever of the polytheists thinks that God will not support his Prophet Muhammad should be choked with a rope because God will inevitably support him. But the apparent context suggests that the pronoun refers to the one who thought, because Muhammad (PBUH) was not mentioned in the verse, and therefore the meaning is that whoever is beset by a catastrophe, and is displeased with God's decree and destiny, and despairs of His spirit and help in this world, and of his reward in the

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hereafter if he is patient, whoever is like that has no means other than to hang himself from the ceiling of his house, and commit suicide by suffocation, then to see whether his anger will go away by that, and achieve Marama?

The wise person, if a calamity befalls him, strives his best to get rid of it, seeking God's help for it and for everything that concerns him. If he finds a way out, then that is it. Otherwise, he leaves the matter to God and waits for opportunities.

(**And thus We have sent down clear signs**, **and that God guides whomsoever He wills**.). A conscience We sent down that goes back to the Qur'an, and clear proofs... And God Almighty guides those who seek guidance through His Book, and guides to the happiness of both worlds those who are guided by Him and His Prophet. Whoever seeks corruption and misguidance will find the way to them with the corrupters and misguided people.

(**Indeed**, **those who believe**, **and those who are Jews**, **and the Sabians**, **and the Christians**, **and the Magians**, **and those who associate polytheists – God will decide between them on the Day of Resurrection**. **Indeed**, **God is Witness of all things**.). God knows the belief of each of these six sects, and He will separate them tomorrow, and reward each one.

Because of what you follow, the unbelievers will enter Hell, and the sincere believers will enter Paradise. The equivalent of this verse was presented with an explanation in verse 62 of Surat Al-Baqarah, Part 1, p. 117.

(**Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth**, **the sun and the moon and the stars and the**

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mountains and the trees and the animals?). A group of commentators said: What is meant by the prostration of animals, inanimate objects, and plants is that they are all subject to His command, and He disposes of them as He wishes. When interpreting verse 44 of Surah Al-Isra, we said that the glorification of each thing is according to Him. Likewise, prostration, and the glorification of inanimate objects, plants, and animals is their indication of the existence and greatness of their Creator. Mulla Sadra said in the Book of Travels: "All existing beings are rational, they understand their Lord, know their Creator, hear His words, and obey His commands." This is not far-fetched, because reason does not deny it, and the apparent meaning of transmission confirms it. God Almighty said: (**And there is nothing that does not glorify Him with praise**, **but you do not understand their glorification**.) - 44 Al-Isra. Science may reveal this fact in the near or distant future.

(**And many people**) They believe in God and prostrate to Him (**And a lot**) Of them (**The torment befell him**) They are the disbelievers in God who mock those who believe in Him and worship Him. The author of the books had to exclude those who were ungrateful about existing beings and beings (**And whoever insults God**, **He has no one to honor**) Never.. There is no lifter for whom God has humbled and humbled, and there is no lifter for whom God has exalted and honored.. There is no honor with God except for the righteous. (**God does whatever He wants**) Of honoring the righteous and reformers, and insulting the misguided and corrupt.

Moreover, God has established laws in His creation that cannot be bypassed, which are that whoever takes the path of destruction will perish, and whoever takes the path of safety will be saved. The path of safety and dignity in the sight of God is

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sincere faith and righteous deeds, and the path of disgrace and humiliation is hypocrisy and corruption on earth.

These are two opponents who disputed about their Lord, verse 19–25:

(These are two adversaries who have disputed over their Lord. For those who disbelieve, garments of

A fire from which hot boiling water will be poured over their heads (19) with which what is in their bellies and skins will be melted (20) and they will have slingshots of iron (21) whenever they want to get out of it. From grief they will be returned therein and taste the torment of burning. (22) Indeed, God will admit those who believe and do righteous deeds into gardens with rivers flowing beneath them, in which they will be adorned with bracelets. Of gold and pearls, and their clothing therein is silk (23) And they were guided to good speech, and they were guided to the path of the Praiseworthy (24) Indeed, those who disbelieve and turn away from The path of God, and the Sacred Mosque which We have made for mankind alike, the sedentary person therein and the one who departs therein, and whoever inclines therein with atheism or injustice – We will make him taste a painful punishment (25))

the language :

I was cut off and separated. And warm boiling water. It melts and melts. Al-Muqamat is the plural of Maqamatah, which is the pestle of the head from its funnel when it strikes it - as in Majma' Al-Bayan - and the burning fire is like a painful one,

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which means painful. Bracelets are the plural of bracelets. They guided and guided. And the resident worker. And the emergency one. Atheism is deviation and deviation from intention. And unjustly.

Parsing:

The adversary is a noun in which the one, the two, the plural, the male, and the female are equal. It is said: He or she or they or they or they are my opponent. The dual came in "these two" in view of the wording, and the "waw of the group" came in they quarreled in view of the meaning, such as and that two groups of believers fought. Whenever it is in the accusative case, it is added to the adverbial infinitive.

And the workers there were sent back. And from Gham instead of including the pronoun from it by repeating the preposition. And of gold related to the deleted description of bracelets. And pearl is a conjunction of the subject of bracelets because every genitive case is in the accusative case, and it was said: the object of a deleted verb, i.e. they give pearls. And for those who disbelieve, the news is omitted, meaning that those who disbelieve will be made to taste the torment. Whether it is a second object, we made it, which is a passive participle meaning "level," and the aakif is its subject. The letter "alhad" is a redundant declension, and "alhad" is an object that is returned. And with injustice related to rebuttal, that is, to repel atheism due to injustice, and it was said: that by atheism and injustice, they are two synonymous situations, meaning inclined to injustice.

Meaning:

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(**These are two opponents who disputed about their Lord**). It was stated in Al-Tabari's interpretation that Abu Dharr used to swear by God that this verse was revealed about six of the Quraysh: three of them were believers, namely Hamza bin Abdul Muttalib, Ali bin Abi Talib, and Ubaidah bin Al-Harith, and three polytheists, namely Utbah and Shaybah, sons of Rabi'ah, and Al-Walid bin Utbah, and that the dispute between them took place in fighting and dueling on the day of Badr, and that God gave victory to the believers over the polytheists. A group of commentators said: What is meant by the two adversaries is the group of believers and the group of disbelievers, and they are the Jews, Christians, Sabians, Magians, and polytheists, because they were all mentioned in the previous verse, and each group of believers and disbelievers says: I am right, to the exclusion of others. Whatever it is, the dispute in religion occurred between those who believed in God and those who disbelieved in Him.

(**As for those who disbelieve**, **garments of fire will be cut out for them**, **and boiling water will be poured over their heads**, **melting what is in their bellies and skins**, **and for them will be pans of iron whenever They wanted to get out of it out of grief**. **They were returned to it and tasted the torment of the fire**.). After God Almighty referred to the quarreling of believers and unbelievers, He mentioned that whoever believes in God will go to Paradise, and whoever disbelieves will go to Hell, and wretched is the destination. Its people wear clothes made of fire, and hot water is poured over their heads that dissolves fat, flesh, intestines and skins, and iron pillars fall on their heads and bodies, as they try to get rid of this worry and distress.

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But where is the escape from God's rule and will? Its counterpart is presented in verse 49 and the following of Surat Ibrahim, Part 4, Page 459, paragraph: "Hell and the infernal weapons."

(**Indeed**, **God will admit those who believe and do righteous deeds into Gardens under which rivers flow**, **and they will be adorned therein with bracelets of gold and pearls**, **and their clothing therein**. **silk**). For the unbelievers there will be garments of fire, iron gouges, and hot water, and for the sincere believers will be gardens of bliss, rivers of pleasure for the drinkers, garments of silk, and jewelry of gold and pearls. (**They were guided to good speech**) After God Almighty referred to their food and drink, He mentioned their sayings, which are the best sayings, such as: Praise be to God, and to Him be thanks for what He has bestowed and bestowed upon us. (**And they were guided to the path of the Praiseworthy**) It is the straight path they took in this life, and it led them to the bliss of the afterlife.

(**Indeed**, **those who disbelieve and turn away from the path of God and the Sacred Mosque which We have made for the people**, **whether the one who devotes himself to it or the one who leaves behind it**.). The polytheists of Quraish prevented people from entering Islam, and from performing Hajj and Umrah to the Sacred House of God, which He made a place of reward and security for all believers, with no difference between those residing in it and those passing through. Its counterpart is presented in verse 125 of Surat Al-Baqarah, Part 1, p. 200 (**And whoever intends therein to be unjust and unjust**, **We will make him taste a painful punishment**.). What is meant by atheism here is inclination and deviation, and the meaning is whoever inclines and deviates from what God has

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commanded, and harms whoever goes to his Sacred House, then God will punish him with the greatest punishment.

And purify the Houses of those who circle around and those who stand still, verse 26–29:

(**And when We made for Abraham the place of the House**: "**Do not associate anything with Me, and purify My House for those who circle around me, and those who stand and those who kneel and prostrate**." (26) **And he made the call to the people. With the Hajj they will come to you on foot, and on every lean burden. They will come from every deep valley**. (27) **That they may witness benefits for themselves and mention the name of God on specified days according to what He provided them with livestock**

So eat from it and feed the needy and the needy (28) **Then let them satisfy their waste and fulfill their vows and circumambulate the Ancient House** (**29**))

the language :

Buaana here means "we prepared" and "we settled" because it is transgressed into the word "lam". And the circumambulation. And the lean one. And the road is broken. And deep and far. Livestock include camels, cows, and sheep. The miserable one is the one who has been afflicted with hardship. And filthy filth, it is said: He eliminates his filth if he removes his dirt.

Parsing:

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Bawaana includes the meaning of "Hayana" and that is why the lam came into the name of Ibrahim, and the place is in the accusative case of Bawaana. Not to associate (that) is an explanation for a deleted verb, i.e. We revealed to it that you should not associate. And men like any pedestrian on their feet. The same applies to any pedestrian or rider. The sentence comes as an adjective for every subjunctive, and the noun refers to every subjunctive because it means plural. The source of those who bear witness is related to "they come to you."

Meaning:

(**And when We appointed for Abraham the place of the House**, "**Do not associate anything with Me**, **and purify My House for those who circle around me**, **and those who stand and those who kneel and prostrate**."). What is meant by those who reside in Mecca and its environs, and by those who kneel and prostrate themselves... The Quraysh used to worship idols and follow the command of the Kaaba, and after God sent Muhammad (PBUH) they established hostility towards him and those who believed in him, and prevented Muslims from circumambulating and praying in the House of God, as stated in the previous verse, and despite this, they were

The Quraysh claim that they follow the religion of Abraham (peace be upon him)... So God invalidated this claim that he is the owner of the house, and He inspired Abraham to build it and make it exclusively for the worship of the monotheists among them residing in Mecca and those passing by, and to keep the polytheists and their idols away from it, and this is the meaning of (**And purify my house**) ..But the Quraysh reversed the verse, filling the House of God with idols, making it

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permissible for the people of polytheism and corruption, and repelling from it the people of monotheism and righteousness.

(**And announce to the people the Hajj**. **They will come to you on foot and on every lean body**. **They will come from every deep valley**.). God commanded His friend to invite the people to perform Hajj at the Sacred Mosque after he had established its foundations and completed its construction, and He promised that the people would respond to his call. They come to him on foot and mounted on horses and camels from every distant road, and even more so from a near road.

(**To witness benefits for themselves**). Hajj is the only worship that combines religious and worldly benefits. As for religious, it is obedience to God by performing the obligatory duty, repenting from sins and transgressions, and feeling prestige and majesty. Ibn Arabi said in the Meccan conquests: "One day I was circumambulating the Kaaba, and I saw it as it seemed to me that it had risen from the ground, and it threatened me with words that, by God, I heard, saying: Come forward so that you can see what I will do to you, how much you lower my value and raise my value. Children of Adam.

We say with certainty: No one seeks or circumambulates the House of God with sincerity without feeling something of this kind.

(**And they mention the name of God in specified days for what He has provided for them of livestock**.) They are camels, cows, and sheep. The Almighty mentioned the name of the cattle as a metaphor for slaughtering and slaughtering them, because naming them is obligatory when slaughtering camels and slaughtering cows and sheep. What is meant by verses is information about the days

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of slaughter and slaughter during Hajj, as the context of the verse indicates. The jurists differed regarding the number of these days. The Shiites said: They are four, the first of which is the day of Eid al-Adha and the last is the thirteenth day of Dhul-Hijjah. Other sectarian jurists said: They are three, ending with the twelfth of it. The details are in our book "Jurisprudence according to the Five Schools of thought."

Al-Razi said: Most scholars differentiate between the days that are known in this verse and the days that are numbered in verse 203 of Surat Al-Baqarah, and they see that the days that are known are ten.

Dhul-Hijjah, and the numbered days for slaughtering and slaughtering, according to the disagreement we have referred to, are four or three.

(**So eat them and feed the poor**). The jurists agreed on the obligation of feeding the poor from the Hajj sacrifice, and they differed on the obligation of the owner to eat from it, and we are with those who say that it is not obligatory for him, and that the matter is left to his will. If he wishes, he may eat from it, and if he wishes, he should give it all in charity. As for the Almighty's saying: (**Fakulwa minha**) He came to remove the illusion that it is forbidden to eat from it, since the people of pre-Islamic times did not eat from their sacrificed animals, claiming that that was forbidden to them, so God Almighty, by saying: "Eat from it," pointed out their mistake.

(**Then let them make up for their frivolity**) It is not permissible for the pilgrim during the days of ihram to shave his head, clip his nails, or wear perfume. Rather, the jurists, or most of them, said: Killing the mother of the body, like lice, is forbidden. When the days of ihram are over, what was forbidden to him becomes

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permissible for him, so he should shave, trim his nails, and so on. And God Almighty indicated this by saying: (**Then let them make up for their frivolity**). (**And let them fulfill their vows**) If they had vowed to do some good deeds on the days of Hajj or before it, then many people vow to give alms and other good deeds if God grants them Hajj. (**And let them circumambulate the Ancient House**) That is, it is ancient, because it is the first house that was established for people, and God Almighty mentioned circumambulation in an exaggerated form, where it is recommended to do a lot of it, just as it is recommended to pray a lot. It is well known that the Prophet of Mercy (may God bless him and grant him peace) said: Circumambulating the House is a prayer.

God's sanctities and rituals, verses 30–35:

(That is, and whoever honors the sacred things of God, that is better for him with his Lord, and livestock have been made lawful to you, except what is recited to you, so avoid the abomination of idols. And avoid false speech (30) as being true to God, not associating anything with Him. And whoever associates anything with God, it is as if he had fallen from the sky and the birds had snatched him up or carried him down. The wind in a deep place (31)

That and whoever venerates the rituals of God, then they are from the piety of hearts. (32) In them are benefits for you for an appointed time. Then its place is the eternal House. (33) And for every nation. We have made a ritual for them to mention the name of God over what He has provided for them of livestock. So your God is one God. To Him they have submitted. And

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give good news to those who hide. (34) **Those who**, **when God is remembered**, **and their hearts fear**, **and those who are patient over what befalls them**, **and those who establish prayer**, **and spend out of what We have provided them**. (35))

the language :

Sanctity is the plural of sanctity, which is something that is not permissible to violate. Hanifa is the plural of Hanif, which is one who adheres to the religion of truth, turning away from false religions. And the distant abyss. Rite is the plural of ritual, which is the sign taken from Al-Ishaar, meaning to inform. The ritual is the place of worship, and the ritual is worship. And the humble ones who are humble, as evidenced by the Almighty's saying: Those who, when God is mentioned, their hearts become fearful... that is, they are humble.

Parsing:

That is the predicate of a deleted subject, i.e. the matter that. Among the idols is (from) Bayaniya, meaning the abomination that is the idols. It goes back to the source of the one who seeks to venerate, i.e. veneration. The hanafā form of wāw is avoided. And not polytheists again. So, the original is that it is glorified, then the genitive is deleted, and the genitive is placed in its place, so it becomes, for those who, when God is mentioned, are compassionate to those who are hidden, and those who are patient and perform prayer are compassionate to those who are hidden.

Meaning:

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(**That is, and whoever venerates the sanctities of God, that is better for him in the sight of his Lord**.). Glorification has various manifestations, varying according to the level of the glorified person, and the glorification and respect that befits him. Nothing in a creature is worthy of glorifying its Creator except obedience and submission to Him in everything. Whoever obeys God and complies with His commands and prohibitions has glorified Him and glorified His sanctities and rituals, and this glorification or obedience raises the status of the obedient in the sight of his Creator, not the status of the Creator who is obeyed, because God is self-sufficient of the worlds, and so he said. Come here : (**It is better for him in the sight of his Lord**) That is, glorifying God's rulings by obeying them is better for the obedient in the sight of his Creator and Creator.

(**And livestock have been made lawful to you, except what is recited to you**.). God forbade the pilgrim from hunting during the days of his ihram, and perhaps this pilgrim in ihram imagined that if he forbade hunting, then he also forbade him from eating the meat of livestock, so God Almighty made it clear that the two prohibitions are not connected, and that what is forbidden from livestock is what the Qur'an stipulates, such as dead animals and those slaughtered on a monument. See the interpretation of verse 3 of Surat Al-Ma'idah, vol. 3, p. 10 (**So avoid the abomination of idols**). Stay away from it and from worshiping it just as you stay away from dirt and filth, and all idols are an abomination, and for this reason the Arabic scholars said: From here is for clarification and not for simplification, like it is like (from) in your saying: an iron ring. (**And avoid false speech**). False speech includes every forbidden act, whether it is a lie, backbiting, cursing, or obscenity. The most severe type of false testimony is false testimony because it is a waste of the rights of God and people. The Messenger of God (PBUH) said: False testimony is equated with polytheism. Then he recited this verse.

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(**True to God**, **not associating anything with Him**). The Hanafi are those who are upright in the religion of truth, turning away from false religions, and are not polytheists, confirmation of the Hanafi. We talked about the Hanafi scholars when interpreting verse 107 of Surat Al-Isra (**And whoever associates anything with God**, **it is as if he had fallen from the sky and the birds had snatched him up or the winds had carried him to a deep place**.). This is a metaphor for the fact that the sin of polytheism is not equal to the sin, and that the punishment of the polytheist is not followed by punishment.. Whoever follows the Qur'anic verses and the Sunnah of the Prophet will notice that the polytheist is greater in sin than the atheist in the sight of God, and the secret in that may be that the atheist does not prove the inferiority of "the Creator" because he does not acknowledge his existence in the eyes of God.

Basically, this is a great sin, there is no doubt about it...but the sin of the polytheist is greater because polytheism is a denial of the One Creator on the one hand, and confirmation of the imperfection of the existing on the other hand.

(**That and whoever honors the rituals of God**, **they are part of the piety of hearts**.). God's rituals and prohibitions have one meaning, and we talked about them in the interpretation of the previous verse. There is no doubt that only the righteous and sincere can obey God's rulings. Part of the glorification of God's rituals and obedience to His rulings is to slaughter fat and healthy livestock during the days of Hajj. The Messenger of God (may God's prayers and peace be upon him) said: Do not sacrifice the lame, the lean, the clumsy, the frail, or the lean ones. The weak, emaciated, and clumsy are the ones who have no ears. Or the ear is pierced, the trunk is cut off, and the horn is broken.

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(**You will have benefits therein for a specified period**). A pronoun in it refers to the Hajj sacrifices, and for a specified period, i.e. the time they are slaughtered or slaughtered. The meaning is that the pilgrim can benefit from the milk and back of his sacrifice until the time of slaughtering and slaughtering. In Al-Razi's interpretation, the Messenger of God passed by a man driving a camel while he was struggling, and he said to him: Ride it. The man said: It is a sacrificial animal, O Messenger of God, so he said to him: Ride it, woe to you. Then Al-Razi said: Abu Hanifa does not permit that, and he argued that it is not permissible to rent it, so it is not permissible for him to ride it. Al-Razi responded to Abu Hanifa that this is weak because the mother of a child is a female slave and is not sold, yet it is permissible to benefit from it. (**Then she moved to the ancient house**) That is, the place of slaughtering livestock is the Sacred House of God, and what is meant by it is the entire Sacred Mosque, including Mina, and in the hadith all of Mina is a place of slaughter.

(**And for every nation We have established a ritual**). What is meant by the ritual here is the ritual of slaughtering livestock, as evidenced by the Almighty's saying without a pause: (**That they may mention the name of God over what He has provided for them of livestock**.). The meaning is that there is no innovation in sacrifice, as it was lawful in previous religions (**Your God is one God**) Do not mention anyone else's name on your sacrifices (**To Him they submitted**) They obeyed his command and were loyal to him in word and deed.

(**And give good news to the hidden ones**, **who when God is mentioned**, **whose hearts fear**, **and those who are patient over what befalls them**, **and those who establish prayer**, **and spend of what We have provided them**.). O Muhammad, give good tidings of Paradise to whoever humbles himself before God.

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He feared him, steadfast in his religion in good times and bad, worshiped him without hypocrisy or hypocrisy, and spent his money in obedience to God and pleasing to Him. There is no doubt that if these qualities are combined in a person, they will be elevated to the highest levels in the eyes of God and people.

And We made it for you, verse 36–37:

(**And the body We have made it for you among the rituals of God, for you in it is good, so mention the name of God upon it in rows, and when it comes on its sides, then eat from it and feed the contented. And Al-Mu'tar. Thus We have subjected it to you that you may be grateful**. (36) **God will not attain its flesh nor its blood, but the piety of you will attain it. Thus He has subjected it to you. That you may magnify God for having guided you, and give good news to the doers of good**. (37))

the language :

Al-badan, with the addition of the ba', is the plural of badanah, which is the fat she-camel of the hull of the ba'dna if it has a lot of meat. And rows, meaning that the body is standing, with its hands and feet lined up. Its south fell on the ground, which is a metaphor for the exit of its souls through slaughter. He is content and satisfied with what is given to him without question. And the one who is exposed to you to give him.

Parsing:

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The body is the object of a deleted verb, that is, We made the body, and for you is related to We made it, and among the rituals of God is related to the deleted second object, We made it and the sawaf state of the body.

Meaning:

(**And the body We have made for you among the rituals of God, in which there is good for you**.). The body is the camel in particular, as in many interpretations, including the interpretation of al-Razi and al-Baydawi, and cows are equal to them in ruling, not in name. In any case, man is the result of many factors, including the environment in which he lives. The Arabs and others lived in pre-Islamic times and centuries after that. They lived with camels, and they were part of their lives. They ate from their meat, drank from their milk, and wore clothing from their fur. Their burdens from country to country.. See the interpretation of verse 6 of Surat An-Nahl, vol. 4, p. 497. For this reason, God Almighty mentioned it in many of His verses in general terms, such as cattle, or in specific terms, as in verse 17 of Surat Al-Ghashiya, and the verse we are considering. In it, God Almighty graciously bestowed His blessings upon His servants with the body, and gave it many benefits, including that the servant draw closer to God by slaughtering it. In his Sacred House, and expressing this sacrifice with God's rituals is felt to be one of the best acts of obedience and worship.

(**So mention the name of God over it in rows**). Among the conditions for slaughtering and slaughtering are naming and directing the slaughtered and slaughtered animals to the Qiblah and slaughtering for camels, and slaughtering for other camels, and camels are not permissible for slaughtering, just as others are not

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permissible for slaughtering, and slaughtering is known. As for slaughtering, it is for the slaughterer to insert a knife or similar sharp instruments into the camel's mane, while he is standing, blessing, or lying on his side, provided that he is facing the Qiblah with his slaughter and all the parts of his body, and the best pictures. Sacrifice is what was mentioned in some narrations, which is for the camel to be made standing in the direction of the Qiblah, with one of its hands tied, and the slaughterer stands facing the Qiblah as well, then strikes its core. This narration serves as an explanation for the word Sawaf.

(**So the south came**) She fell to the ground and the soul came out of her (**So eat from it and feed the contented and the freed**.). The one who is content and satisfied with what you give him without asking, and the one who is satisfied is the one who presents himself to you with the gift (**Thus We have made it subservient to you that you may be grateful**.) God Almighty made it subservient to us in everything we wanted from it, even slaughter, so we should thank Him for this subjugation. (**God will not get their flesh nor their blood**) Because God is sufficient for the worlds, let alone the meat and blood of the sacrificial animals. Indeed, there is no need for anything except by Him and from Him, Glory be to Him, the Most High. And it was said: This is a response.

On the polytheists who used to stain their idols with the blood of sacrificial animals and stain the walls of the Kaaba with it.

(**But he will gain piety from you**). You ask: The meaning of piety is that you fear God in what He has forbidden to you, and this is the reward and benefit of which is due to you alone. As for God, Glory be to Him, the obedience of those who obey

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does not benefit Him, and the disobedience of those who disobey does not harm Him. So, what is the meaning of the Almighty's saying: (**But he will gain piety from you**)؟

Answer: What is meant by piety here is God's satisfaction, because the piety of the servant and God's satisfaction with the pious are inseparable from one another, and therefore the meaning is that the one who reaches God through your sacrifices is for him to be pleased with you and not to be angry with you. It is like saying to your child: Your success in studying makes me satisfied with you and loving you, and this is all I get from your studies and success.

(**Thus He has subjected it to you so that you may glorify God for having guided you**.). God made the body subservient to His servants and guided them to draw near to Him by sacrificing it to Him, the Most High, so that they may glorify His praise, glorify Him in His knowledge and power, fear His punishment, and aspire to His reward. (**And give good news to the doers of good**) All the doers of good, whether they do good in drawing closer to God through sacrifices or otherwise, the types of good deeds cannot be counted, and the best of them is jihad against the people of transgression and misguidance, even with a word of truth and justice.

God defends the religion. Believe, verse 38–41:

(**Indeed, God defends those who believe. Indeed, God does not love every traitorous and ungrateful one**. (38) **Permission is given to those who fight because they have been wronged, and indeed, God is Able to aid them**. (39) **Those who were expelled from their homes unjustly unless they say, "Our Lord is God." And if God had not repulsed people one by another, the silos,**

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shops, and prayer places would have been demolished. And mosques are mentioned

Therein is the name of God abundantly. And God will surely help whoever helps Him. Indeed, God is Powerful, Mighty. (40) Those who, if We established them in the land, would establish prayer and give zakat. And they enjoined what is right and forbade what is wrong, and to Allah is the end of all matters (41))

the language :

Silos collection silo with opening the gate. And bay'a is the plural of bay'ah by breaking the 'ba'. In Al-Bayan Complex there were silos in the days of the law of Jesus, bay'as in the days of the law of Moses, and mosques in the days of the law of Muhammad. Father Al-Shartouni said in "Aqrab Al-Mawarid": The pledge of allegiance is the worship of the Christians, and Father Maalouf said in "Al-Munjid": The pledge of allegiance is the temple of the Christians and the Jews.

Parsing:

Permission, the word authorized is deleted, i.e. permission to fight, and it indicates they fight. And God will grant them victory in the entire state of the people they are fighting. Otherwise, they would say an interrupted exception, that is, but their saying: Our Lord is God. A nominative payment is made and the predicate is omitted, that is, even if God does not pay, it will happen. Prayers to delete added anywhere prayers. Those who were expelled instead of those who are fighting.

The believer is not without a supporter:

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(**God defends those who believe**. **God does not love every treacherous and ungrateful person**.). This verse indicates that God Almighty prevents in this life the infidels and tyrants from the believers in God and the Last Day. It is clearer in meaning than His Almighty saying: (**Indeed**, **We will support Our messengers and those who believe in the life of this world and on the Day when the witnesses will stand**.) 51 - Forgiver. Although God Almighty has stated in many of His verses that the Jews were killing the prophets unjustly,

Including verse 21, 112 and 181 of Surat Al Imran, and verse 154 of Surat An-Nisa, in addition to the fact that the ancient and modern history of humanity is full of injustices and attacks on the pious and sincere. What is the reason for combining the verses that indicate that God helps the people of truth and the verses that tell about killing the prophets?

The answer is first: The verses of victory indicate, by their context, that they are specific to some prophets and not others, such as Noah, Hud, Salih, Lot, and Muhammad, and this is indicated by the Almighty's saying: (**And God supports with His victory whom He wills**) 13 Al Imran, and the verses we are considering indicate that Muhammad (PBUH) and the Companions are the ones meant by the Almighty's saying: (**God defends those who believe**) Because they were the ones who were expelled from their homes for no other reason than because they said, "Our Lord is God." It was stated in the Sahih books that these verses were revealed when the Prophet migrated from Mecca to Medina.

Second: The sincere righteous person is not without a supporter who supports him with his hand, money, or tongue, and we do not know of a society in which all its

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members agreed against those who spoke the word of truth and justice. Yes, many of the righteous were killed, captured, and displaced, but God Almighty has provided them with supporters who declare their injustice, praise their greatness, and condemn their enemies with compelling arguments and conclusive evidence, and this is a manifestation of victory. And God Almighty says: (**God does not love every treacherous and ungrateful person**) Explanation for his statement: (**God defends those who believe**) This reasoning suggests that the one who believes in God must support the believer with whatever means of victory he has, the least of which is to defend him if he is mentioned badly in front of him, otherwise he is a traitor and an ungrateful one.. And in the authentic hadith: The one who is silent about the truth is a mute devil.

Third: If mere belief in God warded off aggression and calamities from the believer - so to speak - then all people would have a commercial faith, just like someone who sells his religion and conscience to everyone who pays the price.

Fourth: True faith is that we obey God in all His rulings and commands. God Almighty has commanded that if we desire something, we should follow the natural causes that He has made leading to what we desire. He has determined the cause of victory by the unity of the word and the numbers of power. The Almighty said: (**And do not quarrel**

Then you will fail and your strength will go away) 46 Al-Anfal and said: (**And prepare against them whatever force you are able**.) 60 Anfal. In the Meccan conquests, Muhyiddin Ibn Arabi expressed these reasons as being in the hands of God, and he took this expression from the Almighty's saying: (**Have they not seen**

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that We have created for them cattle from what Our hands have made, **of which they are owners?**) - 71 Yassin. See what we wrote entitled: "Religion does not grow wheat," vol. 3, p. 449.

(**Permission has been given to those who fight because they have been wronged**, **and indeed**, **God is Able to grant them victory**.). The Muslims in Mecca were weak and were facing all kinds of harm and violence from the polytheists, and they were unable to defend themselves, so they would come to the Prophet (PBUH) and complain to him, and he had no choice but to command them to be patient, and he would say to them in what he said: "I was not commanded to fight." Rather, he (PBUH) forbade fighting the polytheists in more than seventy verses, while he was in Mecca, because fighting at that time was more like a suicide operation. See the interpretation of verse 77 of Surat An-Nisa, vol. 2, p. 381. After the Prophet migrated to Medina, and the Muslims gained power and strength, this verse was revealed, and it is the first verse in which he gave permission to the Muslims to fight - according to what was said - and God Almighty explained the reason for this permission that the polytheists attacked the Muslims and expelled them from their homes unjustly and aggressively, and He promised the Muslims victory and victory over their enemies, as He said: (**And God is able to help them**).

(**Those who were expelled from their homes unjustly unless they say**, "**Our Lord is God**."). The apparent meaning of the verse indicates that the only sin of the Prophet (PBUH) and the Companions among the polytheists was their saying: There is no god but God. All the commentators took this apparent position, and one of the new commentators even said what was literally stated: "There is no conflict over one of the symptoms of this life in which ambitions quarrel, interests conflict, directions

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differ, and ambitions conflict." We have mentioned above more than once that the tyrants of polytheism fought the message of Muhammad (PBUH) and the word of monotheism because it destroys their ambitions, benefits, and interests, and brings equality between people. See what we wrote entitled: "Interest is the reason" in Part 1, pp. 155 and 179.

(**If God had not pushed people against one another**, **the silos**, **the shops**, **the prayer halls**, **and the mosques would have been demolished**.

The name of God is often mentioned in it). After God Almighty gave permission to the attacked believers to fight the aggressors of polytheism, He explained in this verse the reason for this permission, and it can be summed up that if it were not for the deterrent force, chaos would have prevailed and corruption would have spread on earth with looting, looting and bloodshed, especially between sects and people of religions. And God Almighty expressed the temptation between sects by demolishing their temples because they are the religious manifestation of each sect, and they have distinguishing signs that distinguish people of religions from one another... and the hermitages are for the Christians and the synagogues for the Jews - see the language section - and prayers are omitted in the genitive, i.e. in the place of prayers, and what is meant are the temples of other sects... Muslim mosques are distinguished from the temples of other religions in that prayer is held in them five times a day and night, and so He said. Glory be to Him: (**The name of God is often mentioned in it**).

A group of commentators said: What is meant by the verse is that God prevents the polytheists from interfering with the believers, and if they did not care, the

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polytheists would destroy the temples of the people of religions. If this interpretation is correct at any time, then it is not correct and will not be rejected in every era or Egypt. What is correct in the meaning of the verse is what we said, which is that deterrent force is indispensable for maintaining security and order, whether this force is in the hand of the believer, or in the hand of the disbeliever in God. Imam Ali (peace be upon him) said: "The people must have a righteous or immoral prince, under whom the believer works, the infidel enjoys his time, God fulfills his term, collects spoils with him, fights the enemy with him, secures his paths, and takes him to the weak from the strong, so that he can find comfort in him, and he can be comforted from the immoral." It should be noted that the Imam said this in response to the words of the Kharijites: There is no judgment except for God. See what we wrote with this title in Part 4, p. 315.

(**And let God help whoever helps Him**. **Indeed**, **God is Powerful**, **Mighty**.). This is an encouragement to engage in jihad to support the truth and its people (**Who**, **if We establish them in the land**, **will establish prayer and pay zakat and enjoin what is right and forbid what is wrong**.). What is meant by empowerment on earth is rule and authority, and God Almighty has sworn affirming that He will support the rulers on the condition that they combine two things: The first is that they fully fulfill the rights of servants to God in themselves, such as fasting and prayer, and in their wealth, such as Hajj and zakat. The Almighty expressed physical worship through prayer, and financial worship through zakat.

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The second matter: That they be fair among people, establish what is right, and invalidate what is wrong. This is what is meant by enjoining good and forbidding

evil. If the rulers fail to do one of these two, then God neglects them and leaves them to themselves.

She asks: We have seen many rulers who do not believe in God in the first place, let alone worship Him by establishing prayer and paying zakat, and yet the king was upright to them, and the subjects obeyed them because they achieved their goals and worked for their aspirations, and none of their subjects held them accountable for their disbelief and ingratitude. So, the element of faith and worship of the Most Merciful is not a condition for the king's permanence and uprightness?

Answer: What is meant by God's victory in the verse is the establishment of the kingdom in this world, and the reward in the hereafter. Rather, this reward is the true victory, because the kingdom of this world is fleeting and tinged with turmoil, but the bliss of the hereafter is permanent without end, and it is pure and blissful in all its aspects... And the unbelieving ruler may have kingdom in this world upright if he is just, but in the hereafter he will have the torment of burning for his disbelief in the cosmic evidence of the existence of the Creator and the Former. (**And to God belongs the outcome of all matters**) He alone is the owner of the kingdom. He grants the kingdom to whomever He wishes, and withholds it from whomever He wishes, and He has power over all things.

Recite verses 42–5

(**And if they deny you, then before them you denied the people of Noah, Ad, and Thamud** (42) **and the people of Abraham and the people of Lot** (43) **and the companions of Midian, and Moses denied. So I granted hope to the disbelievers, then I took them. So how was he?** (44) **So how many a city have We destroyed while it was unjust, yet it is empty on its thrones and with a**

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well? (45) Have they not traveled through the land and had hearts with which to reason, or ears to hear?

With it, for it is not the eyes that are blinded, but the hearts that are in the breasts that are blinded. (46) And they will hasten on you with the torment, and God will not break His promise, and indeed, a day when Your Lord, it is like a thousand years of what you count (47) and like a town to which I gave respite while it was unjust, then I seized it, and to Me is the final destination (48) Say, O people. Indeed, I am to you a clear warner. (49) For those who believe and do righteous deeds will have forgiveness and a generous provision. (50) And as for those who strive in Our signs, those are helpless. Companions of Hell (51))

the language :

Denial is denial, and what is meant here is destruction, i.e. denial in action, not merely in words. And empty or fallen. And its thrones are its roofs. And a broken well from which he cannot draw. What is meant by the palace built here is the luxurious palace built here. And miracles is the plural of miracles from the word ‘āqīṣah, ‘miqāza’, which is a prefix, to show one’s inability.

Parsing:

So how is the predicate “kan” in the noun, and its name is “nakir”? The original is “nakir” and the “ya” was removed lightly. And where is its origin, that is, it entered the kaf as it entered into the tha, and it became one word, which means a predicated sum, and it was written in the noun in the Qur’an - as in Tafsir Al-Bahr Al-Muhit -

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and its place is the nominative with the beginning, and the sentence "We have destroyed" is a predicate, contrary to Al-Zamakhshari. It is unjust as a subject and a predicate, and the sentence is an adverb from the letter Ha. We destroyed it. It is empty of a subject and a predicate, and the sentence is a conjunction for the sentence "We destroyed." A well and a palace attached to the village. So it is in the accusative case

Because the verb occurs in answer to the question. What is in the breasts is a characteristic of the hearts. And they are miraculous in the state of wow they sought.

Meaning:

(**And if they deny you**, **then before them you denied the people of Noah**, **and Ad**, **and Thamud**, **and the people of Abraham**, **and the people of Lot**, **and the companions of Midian**, **and Moses denied**.). The Quraysh lied to Muhammad (peace be upon him) and expelled him from his homes, so God Almighty said to his noble Prophet, entertaining and comforting him: There is no heresy in what I encountered among your people, for every prophet suffered from his people just as I suffered. Then he mentioned a number of prophets to him, as an example, but not limited to them, including Hud and his people, Ad, and Salih and his people, Thamud. As for the companions of Midian, they were the people of Shuaib. Its counterpart is presented in Surah Al-An'am, verse 34, vol. 3, p. 182 (**So I dictated to the disbelievers**, **then I took them**, **so how was Nakir?**). What is meant by nakir here is torment, and the meaning is that God Almighty delayed the torment of the disbelievers until its appointed time, until when the time came for

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them to take it, the Mighty and Powerful would take it. The verse indicates that the wise person should not rush into something before its time.

(**How many towns have We destroyed while they were unjust?**). After God Almighty said, "He gives the unbelievers a respite for a specified period," He referred to the destruction of the villages whose people were oppressive, and they are many, as the word "kayin" indicates. A similar example was presented in verse 3 of Surat Al-A'raf, vol. 3, p. 301 (**It is empty of its thrones**) It was presented in verse 259 of Surat Al-Baqarah, Part 1, p. 405, and verse 42 of Surat Al-Kahf. (**And a broken well and a built palace**). A broken well is one that is full of water but no one draws from it, and a constructed palace, that is, a luxurious one, and this one was also left without people. The intention is that the homes of the oppressors have become desolate and desolate after they were inhabited, teeming with residents and visitors.

(**Have they not walked in the earth and had hearts with which they reason, or ears with which they hear?**). Yesiru's conscience goes back to those who denied Muhammad (PBUH). Didn't these people learn to fight the liars? And see how their homes have become empty and their property idle? A similar example was presented in Surat Al Imran, verse 137, vol. 2, p. 159, and verse 36 of Surat Al-Nahl, vol. 4, p. 512. (**For it is not the eyes that are blinded, but the hearts within the breasts that are blinded**.). And a verse

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Is there any use of hearing and sight if you are blinded by sight? The ear and eye are means and tools, and the mind is the origin.

(**And they hasten your punishment**). The speech is for Muhammad (PBUH), and the wow of the group is for the polytheists of Quraysh, and the Prophet used to threaten them with torment if they persisted in polytheism, and they used to say to him what the ancients said to every prophet when he forbade them from polytheism, and threatened them with it: Bring to us what you promise us if you are of the truthful ones. (**God will not break His promise**). Accelerating or postponing is not an important thing as long as the fulfillment of the promise is inevitable. It should be noted that the promise from God to reward obedience is a right for the obedient servant and it is not possible to go back on it. As for God Almighty's promise of punishment for disobedience, it is God's right for the disobedient servant if He wills. He pardons, and if He wills He punishes unless He has previously said: He will not pardon, as in the verse we are considering, where He denied going back on what He promised. The torment of the Quraysh for their stance towards the Messenger of Mercy.

(**Indeed**, **one day with your Lord is like a thousand years of what you count**.). God Almighty says to the polytheists: Why do you hasten the punishment of the Hereafter, when one day of it is more severe for you than the punishment of a thousand years of the years of this world? In short, a thousand years is a metaphor for the horror of the Last Day. (**And there is a town to which I gave respite while it was unjust**, **then I took it**, **and to me is the final destination**.). A similar example was presented in verse 45 of this Surah, and in this particular passage, and God Almighty repeated it to confirm the warning and intimidation. (**Say**, **O people**, **I am to you only a clear warner**.). This is the mission of the prophets: to convey information about God and warn those who turn away and turn away. This meaning is repeated in various ways.

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(**For those who believe and do righteous deeds will have forgiveness and an honorable provision**.) The meaning is clear and presented in many verses, including verse 25 of Surat Al-Baqarah (**And those who strive in Our signs with impotence – these are the companions of Hell**.). They strived, meaning they worked hard, and the miracles are victorious. The meaning is that the polytheists will always reside in Hell and will remain in it forever because they stubbornly opposed the Messenger and made efforts to prevent him from conveying the messages of his Lord and keep people away from them.

The Prophet made a wish and cast Satan into his wish Verse 52–57:

(**And We did not send before you any messenger or prophet except when he wished, and Satan made his wish. Then God annuls what Satan casts, then God confirms His signs. And God is All-Knowing, All-Wise** (52) **That He may make what Satan casts a test for those in whose hearts is sickness and whose hearts are hardened. And indeed, the wrongdoers are in far-off discord**. (53) **And that those who have been given knowledge may know that it is the truth from your Lord, and believe in it, so that their hearts are humbled before Him. Indeed, God is the Guide of those who believe to a straight path**. (54) **And those who disbelieve will continue in doubt about it until the Hour comes to them suddenly or the torment of a destructive Day comes to them**. (55) **The kingdom on that day belongs to God. He will judge. Among them are those who believe and do righteous deeds in Gardens of Bliss**. (56) **But those who disbelieve and deny Our signs – for them is a humiliating punishment**. (57))

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the language :

Abrogate, nullify. What is meant by discord here is disobedience. And she hid in humility. And the bitterness of doubt. And humiliating and humiliating.

Parsing:

Before you from a Messenger (from) the first and the second are inflected, and the author of Al-Bahr Al-Muhit said: From the first to begin the purpose, and the second is additional. So they believe, he was kind to me so that he would know, and like him, so I was disappointed. All of a sudden, suddenly.

Meaning:

(**And We did not send before you any messenger or prophet unless he made a wish**. **Satan fulfilled his wish**.). The commentators differed: Do the word "prophet" and the word "messenger" express the same meaning, or do each of them have a meaning? What is most likely is that there is no difference between them in that God informs each of them of what He wants, so if he informs him and commands him to convey it, the word prophet is given to him because God informed him, and the word messenger because God Almighty commanded him to convey it, and if he informed him and did not command him to convey it then he is a prophet, and based on this, every messenger is a prophet, and not every prophet is a messenger.

It was narrated regarding the reason for the revelation of this verse that the Prophet (PBUH) recited Surah Al-Najm to the Quraysh, and when he reached the Almighty's saying: (**Have you seen Al-Lat**, **Al-Uzza**, **and Manat**, **the other**

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third?) Satan threw into the recitation of the Messenger of God what he literally stated: "Those are the cranes from which intercession is hoped for." Gharaniq is the plural of gharnuq, which means beautiful and beautiful, meaning that these idols are beautiful and beautiful, and we hope for their intercession with God.

Investigating scholars denied this narration and asserted that it was the fabrication of heretics who challenged the Book of God and the Prophethood of Muhammad (PBUH). They based this on conclusive evidence from reason and transmission. The Prophet whom God sent to fight polytheism and idols praised them and described them with the most complete epithets and descriptions? How can the Prophet's tongue explain and interpret God? Does Satan have any way to this sacred statement and this divine translation?

What is correct in the meaning of the verse is that the most precious wish of the Prophet, that is, a prophet, is for people to know the truth of his message, realize its goals, and be guided by it. However, those with goals and ambitions prevent the Prophet from fulfilling his wish by camouflaging it and spreading lies by every means of propaganda and publication. We have seen and felt that, and even suffered from it a lot. This is the meaning of casting Satan into the Prophet's wish. The Prophet wishes the best for people, and Satan - that is, the saboteur. - He keeps them away from him (**Then God cancels what Satan casts**, **then God establishes His signs**, **and God is All-Knowing**, **All-Wise**.). The saboteurs fabricate and broadcast, but God destroys their falsehoods and exposes their lies with the tongues of the truthful and the hands of the mujahideen. The meaning of this verse is the Almighty's saying:

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(**They want to extinguish the light of God with their mouths**, **but God refuses except to perfect His light**, **even if the disbelievers hate it**.) - 32 Repentance.

(**To make what Satan casts a test for those in whose hearts is sickness and whose hearts are hardened**.). Those with a disease in their hearts are the thieves who live by plundering, deceit and deception. As for the hard-hearted ones, they are the rabble-rousing savages who howl with every croaker. What is meant by temptation is a test, and the meaning is that there is no market for camouflage and false propaganda except among the thieves and the rabble-rousing savages... And wherever I turn, I will find clear and clear images of this truth, and I find it in newspapers, on the radio, in the book, in the theater, and in a hadith. The hired and deceived people who believe everything they are told without awareness or scrutiny, and there are many of them.

Then, although false propaganda is harmful on the one hand, it is beneficial on the other hand, because it distinguishes between the traitor and the sincere, and between the knowledgeable and the ignorant, and this is the intention of (**Sedition**) In the Almighty's saying: (**To turn what Satan throws into a trial**) .. (**Indeed**, **the wrongdoers are in far-off discord**). Whoever distorts and slanders is an unjust, and everyone who believes the lie and slander without examining it is also an unjust, and what is meant by discord is disobedience and rebellion against God's rulings.

(**And so that those who have been given knowledge may know that it is the truth from your Lord**, **and believe in it**, **so that their hearts are humbled before Him**.). The pronoun "him" and "his" refer back to the Prophet or the Qur'an, and the meaning is that if someone believes the lie against God and His Messenger, then the people of knowledge and sincerity know the truth of this lie and

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slander, and it only increases their faith and adherence to God, His Messengers, and His books, otherwise, their humility and submission to God and His prestige. (**And indeed**, **Allah is the Guide of those who believe to a straight path**). God guides them to His path, so they follow it to become closer to Him, and do not deviate from it no matter the pressures and propaganda.

(**And those who disbelieve will continue in confusion about it until the Hour comes to them suddenly or the torment of a destructive Day comes to them**.). What is meant by the Hour is the time when people will emerge from their calamities to their Lord, and the barren day is the Day of Judgment, and its barrenness is a metaphor for the despair of the unbelievers in it for salvation... And after God Almighty said in the previous verse: The people of knowledge believe in the Qur'an and in the prophecy of Muhammad (PBUH).

He said in this verse: As for the unbelievers, they are in doubt about the command of the Messenger of God, and they will remain like that until the day they are raised from their graves or the day they stand before God for judgment, and then the truth will be revealed to them, and they will know that they were astray.

(**The kingdom on that day belongs to God**) He is alone, there is no judge or prince, no sultan who favors him, or a minister who administers, as is the case in this life. (**He judges between them**) That is, between unbelievers and believers (**So those who believe and do righteous deeds will be in Gardens of Bliss**, **and those who disbelieve and deny Our signs – for them is a humiliating punishment**.). For these there is shame and fire, and for those there is spirit and basil. The same was presented more than once.

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And those who emigrated, verse 58–64:

(And those who emigrated in the path of God and then were killed or died – that God will provide them with a good provision. Indeed, God is the Best of Providers. (58) That He may admit them to an entrance They are pleased with Him, and indeed, God is All–Knowing, All–Forbearing. (59) That and whoever is punished with the like of what he was punished with, and then transgressed against him, God will certainly grant him victory. Indeed, God is Pardoning and Forgiving. (60) That is because God causes the night to merge into the day, and He causes the day to merge into the night, and indeed, God is All–Hearing, All–Seeing. (61) That is because God is the Truth, and whatever they call upon is besides Him. It is falsehood, and that God is the Most High, the Great (62) Have you not seen that God sends down water from the sky and the earth becomes green? Indeed, God is Gentle, All–Aware (63) To Him is what is in The heavens and all that is in the earth, and indeed, Allah is the All–Living, the Praiseworthy (64))

the language :

The entrance is made with the dhammah of the meem from enter, which is the name of a place, and what is meant here is Paradise.

Parsing:

May God provide them with an answer to an oath that has been deleted, and the oath and its answer are the news of those who emigrated. And an entry is an object

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in it. This is the predicate of a deleted subject, i.e. the matter that. So it becomes in the nominative because did you not see the question word and its meaning is news?

Meaning:

(**And those who emigrated in the path of God and then were killed or died, that God would provide them with a good provision**. **Indeed**, **God is the Best of providers**.) Migration for the sake of God has manifestations, including that a person leaves his homeland to fight against the people of transgression and misguidance, and among them is that he flees for his religion from those who prevent him from carrying out his duty, and in its ruling is anyone who migrates to seek knowledge of the religion for the sake of religion, or to seek lawful sustenance, or to perform the Hajj obligation. So any one of these and those like him, if he is killed or dies during his migration, then he has in the sight of God what the martyrs have in terms of a great reward and a generous provision. We talked about migration in detail when interpreting verse 195 of Surat Al Imran, Part 2, p. 233, and verse 97 of Surat An-Nisa in the aforementioned volume, p. 417 and following.

(**That He will admit them to an entrance that pleases them**. **Indeed**, **God is All-Knowing**, **All-Forebearing**.). What is meant by entrance to Paradise, and it is obvious that whoever enters it will be happy in it, and will not be satisfied with it for a year (that) is a reference to what the Almighty mentioned, that whoever emigrates in His way and is killed or dies will have what pleases him with his Creator. (**And whoever is punished with the same as what he was punished with**) That is, he fought in self-defense (**Then he was wronged**) For no reason other than because he did not surrender to injustice and aggression (**May God grant him victory**) That is, God Almighty supports the oppressor and takes revenge on the oppressor (**And God is Most Pardoning and Forgiving**) It is a nod to

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Pardoning the transgressor when he is found guilty is beloved by God, if the transgression is against a private right, but as for the public right, there is no pardon for it.

(**This is because God causes the night to enter into the day**, **and He causes the day to enter into the night**, **and that God is All-Hearing**, **All-Seeing**.). A similar example was presented in verse 27 of Surat Al Imran, Part 2, p. 37. The commentators mentioned more than one way to link this verse to what came before it, but they did not come up with what the soul relied on. In the introduction, Part 1, p. 15, we pointed out that the Qur'an is not a technical book, so each of its purposes has a special chapter. Rather, it is a book of guidance and admonition that moves from one matter to another. Imam Ali (peace be upon him) said: The verse is The first is in one matter and the last is in another matter.

(**This is because God is the Truth and that what they call upon other than Him is falsehood and that God is the Most High**, **the Great**.). God is the Truth because of His eternal self and the greatness of His attributes. He is the Most High, as there is no authority above His authority. He is the Greatest, who encompasses all things in power, knowledge, and mercy. The intention of mentioning these attributes is to indicate that God Almighty helps those who believe and fear, and abandons those who disbelieve and spread corruption on earth.

(**Have you not seen that God sends down water from the sky and the earth becomes green? Indeed**, **God is Kind and All-Aware**.). A similar example is presented in verse 5 of this Surah, and verse 164 of Surat Al-Baqarah and elsewhere (**To Him belongs whatever is in the heavens and whatever is on the earth**,

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and indeed, **Allah is the All-Sufficient**, **the Praiseworthy**). He is independent of the worlds and praises those who praise Him. In Nahj al-Balagha: He is the rich without benefit, meaning that His richness, the Almighty, is intrinsic and not relative, and if He needed anything, He would not be a god. Ibn Arabi said in Al-Futuhaat al-Makkiyah: There is no praiseworthy except the one to whom praise is given. He wants that God is praise, and that no one deserves praise and praise except those whom God praises or is satisfied with being praised and praised.

He holds the sky until it falls, **verse 65-70**:

(**Have you not seen that God has subjected to you all that is on earth and ships sailing in the sea?**

by His command, **and He restrains the heaven from falling on the earth except by His permission**. **Indeed**, **God is Most Compassionate and Most Merciful**. (65) **And it is He who gives you life**, **then causes you to die**, **then Indeed**, **man is ungrateful**. (66) **For every nation We have appointed a ritual which they will follow**, **so let them not dispute with you in the matter**. **And call to your Lord**. **Indeed**, **you are upon right guidance**. (67) **And if they dispute with you**, **say**, "**God knows best what you do**." (68) **God will judge between you on the Day of Resurrection concerning what you differed about**. (69) **Did you not know that God knows? Whatever is in the heaven and the earth - that is in a Book**. **Indeed**, **that is easy for God** (70))

the language :

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The ritual is the place of worship, and its ascetics are based on deleting the preposition, meaning we asceticize in it. What is meant by the ritual here is the law and the method, and its devotees, that is, those who do or adhere to it.

Parsing:

The astronomy is in the accusative case, connected to what is on the earth, that is, the astronomy is mocked, and the sentence "running" is a condition of the astronomy. The source of falling is an effect for him to catch, i.e. the aversion to falling on the ground. They are ascetic, subject and predicate, and the sentence is an adjective for ascetic.

Meaning:

(**Have you not seen that God has subjected to you whatever is on earth and that ships sail in the sea by His command?**). A similar example is presented in verse 32 of Surat Ibrahim, vol. 4, p. 448. And verses 13 and 14 of Surat An-Nahl, vol. 4, p. 502.

(**And He restrains the sky from falling on the earth except by His permission**. **Indeed**, **God is Most Compassionate and Most Merciful to people**.). God Almighty held the planets with the system of gravity, just as He held a bird in the air with its wings. He attributed holding to Him, the Almighty, because He is the Creator of the universe and the Cause of causes. In some verses, He expressed these causes by the hands of God. The Almighty said: (**Indeed**, **We have created for them cattle from what Our hands have created**.) - 71 Yassin. And he said: (**What prevented you from prostrating to what I created with my**

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own hands?) - 75 p. In any case, the purpose of the Almighty's saying: (**And he holds the sky**) Etc. is an indication that a person must ponder for a long time the creation of the universe, and how the Almighty perfected it with His power, and managed it with His kindness and wisdom. Had it not been for this kindness and management, the order of the universe would have been disturbed, and all its stars would have become scattered dust.

(**And it is He who gave you life**, **then He will cause you to die**, **then bring you back to life**. **Indeed**, **man is ungrateful**.). In verse 28 of Surat Al-Baqarah, Part 1, pg. 86, there is a paragraph, "Two deaths and two lives." As for describing a person as ungrateful, oppressive, proud, and the like, it is not a definition of his reality and identity, but rather it is an explanation of his behavior in some of his situations. See the interpretation of verse 9 of Surat Hud, vol. 4, p. 212 et seq.

(**For every nation We have appointed a ritual that they will follow**.). What is meant by every nation of people of religions, and the ritual refers to what is slaughtered for the sake of God of cattle, as in verse 34 of this Surah, and it also applies to the place of worship, and to the law and the method, and this meaning is what is meant here, because God Almighty says without a break: (**He will not dispute with you about the matter**) That is, as long as every people of a religion has a law and a method, then the people of religions and sects must not dispute with you, O Muhammad, regarding Islam and its law. The law of the Torah and the Gospel was for the past, but the law of the Qur'an is for the people of the era in which it was revealed, and for every era until the day they are resurrected. (**And pray to your Lord**) Do not care about the objections of those who reject them, or the disputes of those who dispute them (**Indeed**, **you are on a straight path**) Whoever follows your guidance will not go astray or be miserable.

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(**And if they dispute with you**, **say**: **God knows best what you do**. **God will judge between you on the Day of Resurrection concerning what you differed about**.). God commanded His noble Prophet to continue with his call, and if they disputed with him and became arrogant and stubborn, he would turn away from them and say to them: God knows best our work and your work, and those who are guided from us and from you. He is the judge on the day of judgment, and in it you will know the right from the wrong.

(**Do you not know that God knows what is in the heavens and the earth? Indeed**, **that is in a Book**). The speech is to the Messenger of God (may God bless him and grant him peace), and what is meant is a threat to the unbelievers that what they said, did, and concealed of disbelief and plotting against the Prophet of God is recorded and preserved with Him, the Almighty, and He will hold them accountable for it, and reward them with what they deserve. (**This is easy for God**).

And they celebrate other than Allah, **verse 71–76**:

(**And they worship instead of Allah for which He has not sent down any authority**, **and they have no knowledge of it**, **and the wrongdoers have no helper**. (71) **And when Our verses are recited to them as clear proofs**, **they will be recognized in The faces of those who disbelieve are abominable**, **almost overpowering those to whom Our verses are recited**. **Say**, "**Shall I inform you of a evil of that Fire? God has promised it to those who disbelieve**." **And wretched is the fate**. (72) **O people**, **a parable has been set forth**, **so listen to it**. **Indeed**, **those whom you call upon besides God will never create a fly**, **even if they were to gather together for it**. **Flies rob them**

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of something from which they cannot rescue it. Weakness of the seeker and the requested (73) They have not esteemed God as He deserves. Indeed, God is Powerful, Mighty (74) God selects those The angels are messengers and from among the people. Indeed, God is All-Hearing, All-Seeing (75) He knows what is before them and what is behind them, and to God are matters returned (76))

the language :

Sultan, argument and proof. Denial here is hatred, which is the effect of denial. They are brutal. And he chooses.

Parsing:

Sultan is a distinction because it means authority, and in verse 71 of Surat Al-A'raf (**God has sent down no authority for it**). And who will help (from) an additional Bedouin, and who will help a beginner, and the oppressors will have prior information. Clear proofs of Our signs. Fire is a subject and a sentence whose promise is a predicate. The right of his qadar is an absolute object of qadarru because it is added to the infinitive of the verb, which is his qadar.

Meaning:

(**And they worship instead of God that for which He has not sent down authority, and that of which they have no knowledge**.). Knowledge of a thing, any thing, can either be intuitive knowledge, which is what a person obtains as soon as he imagines the thing, such as a triangle that is not square or a square that is not round, or it can be theoretical, such as that the earth revolves around the sun. What

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is meant by authority in the verse is theoretical evidence, and by innate and intuitive knowledge, the meaning is that the polytheists worshiped idols and the like without relying on theory and deduction, or on Instinct and intuition, and they wronged God by worshiping idols because they made Him a partner, and they wronged themselves because they exposed them to God's wrath and torment. (**And the wrongdoers have no helper**) On the Day of Judgment and Reward.

(**And when Our verses are recited to them as clear proofs**, **the evil will be recognized in the faces of those who disbelieve**, **they will almost oppress those to whom Our verses are recited**.). A conscience on them goes back to those who worship other than God... And if they heard from the Prophet or the believers verses of the Qur'an and other arguments for monotheism and the prophethood of Muhammad (PBUH), signs of anger and hatred were reflected on their faces, and they were about to attack the one from whom they heard the evidence and evidence. (**Say**, "**Shall I inform you of something worse than that?" God has promised the Fire to those who disbelieve**, **and wretched is the destination**.). God Almighty commanded His noble Prophet to say to these angry people: If it is difficult for you to listen to the truth, then the fire of Hell will be more severe and greater for you.

Face pages and eye looks:

Nothing is heavier for the false than the word of truth, and the victory of its people over falsehood, and in particular

If the invalid is unable to resist and defend... he is forced to remain silent, as he melts away, and tries to hold himself together and appear indifferent, but the evidence that

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reflects on the pages of his face and the looks in his eyes exposes him... A person may lie and deceive people in his words and actions, because he controls his tongue and moves it as he wants, and he also controls his hands and feet and moves them as he wants, even if the tongue's movement is lighter. And it is easier for him.. There is one thing that cannot be controlled or dictated to, and that is the heart, whether healthy or sick. Whether he loves or hates, the effects appear on the face and eyes clearly and clearly, not hidden by artificial smiles or sweet words, and for this reason they are the correct measure of what is inside a person, excluding words and many actions.

(**O people**, **a parable has been set forth**, **so listen to it**. **Those whom you call upon besides God will not create a fly**, **even if they gathered together for it**, **and if the fly takes away anything from them**, **they will not They save him from him**). After God Almighty mentioned that the polytheists have proven that their idols have the attribute of divinity without evidence – He mentioned in this verse physical evidence to deny this attribute, which the ignorant and children understand, which is that the fly is the most despicable and weakest creature. However, if a single fly took something from the idols, and then all the idols gathered together and declared war on the fly to recover what they took from it, if that happened, the fly would have prevailed. All idols are defeated, and it is better that they do not create a fly or its wings (**Weakness of the student**) He is idols (**And what is required**) He is a fly... So, how can idols be gods?

She asks: Idols carry with them evidence that they are not gods, so why was the Qur'an interested in providing evidence of that?

The answer: Denying divinity in idols is an axiom in the logic of reason, and those who worshiped them and took them as gods did not worship them out of reason, but

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rather out of other motives such as imitation, education, interest, and other motives that do not care about criticism, no matter how valid it is.

About the doctrine of monotheism:

As I was interpreting the verse of the Wise Qur'an, I felt that whenever I progressed in the interpretation, God would open me up

I have access to knowledge of the secrets of the Qur'an and its wonders that do not limit any limits. Many verses are repeated in the Book of God in their wording or meaning, so I explain the meaning the first time with what I understand of the wording, context, and other clues. The second time, I add the repeated verse to the above, indicating the name of the surah and the number of the previous verse, or I interpret it in a second way. The second or third time, I might notice an aspect in the verse that had previously been hidden from me and from all the commentators, and more correctly from the authors of the interpretations that I have.

The most repeated verses in the Book of God are the verses indicating the oneness of the Creator and denouncing polytheism and its people. God Almighty mentioned them in every style and in various forms, and I spoke about monotheism and the denial of polytheism in the second volume, p. 344, entitled "Guide to Monotheism and the Three Persons," then I returned to the topic in another manner in the fourth volume, p. 391, entitled "People's Minds Are Not Enough for the Religion of God," and I also mentioned it in a third style in interpreting it. Verse 31 of this Surah, and in a fourth and fifth style according to the occasions, and I return to it now with the following statement:

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The main goal of Islam is to connect man with his Creator, drawing inspiration from Him for guidance in what he believes and thinks, and in what he says and does, and to turn to Him in all of that. For this reason, Islam fought polytheism, and considered it a major sin, and an unforgivable crime. It also considered hypocrisy and working for other than the sake of God in the ruling of polytheism, and punished the polytheists with the harshest and most severe punishments. There is no doubt that people believe in one God, and that they are moved by one will. Naturally, it requires that they all adhere to one religion and one law, no religious grudges, no sectarian strife, and no trading in the name of religion or sect. As for belief in multiple gods and that humanity is moved by many wills, this naturally calls for discord and rivalry among human beings. Islam, then, by calling for the doctrine of monotheism, guides humanity to the foundation upon which love and brotherhood, security and contentment are built. To the point that the one God whom Islam calls to worship and work according to His law is the all-knowing, wise, just and merciful God who loves goodness for all people equally, hates evil in all its forms and manifestations, and rewards those who did good with goodness, and those who did evil because of what they did.

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(**They did not value God as He deserved**) Because they worshiped others and disobeyed His command (**Indeed**, **God is Powerful**, **Mighty**) He takes revenge on them, and they will find no guardian or helper besides Him (**God selects messengers from the angels**) Like Gabriel, he sends down revelation to the prophets (**And from the people**) Also, God chose messengers from among the people who would call to please Him (**Indeed**, **God is All-Hearing**, **All-Seeing**) He hears their words, and knows what they conceal and what they do (**He knows**

what is before them and what is behind them). This is a metaphor for the Almighty that nothing is hidden from Him, and it is an explanation and interpretation of His saying: God is All-Hearing, All-Seeing. (**And to God all matters are returned**). From Him is the beginning, and to Him is the end. In other words, we belong to God and to Him we shall return.

And do good that you may succeed. **Verse 77-78**:

(**O you who have believed**, **bow down and prostrate and worship your Lord and do good that you may succeed**. (77) **And strive in Allah as He deserves to strive**. **He will choose you**, **and what He made for you in religion some hardship**, **the religion of your father Abraham**. **He called you Muslims before and in this so that the Messenger may be a witness over you and you may be witnesses over People**, **so establish prayer**, **pay zakat**, **and hold fast to Allah**. **He is your Master**, **so what a good Master and what a good Helper** (**78**))

the language :

He chose you and chose you. And tight embarrassment. And religion is religion. And cling to God and cling to His religion.

Parsing:

The right to jihad has an absolute effect of jihad because it is genitive to jihad. It is embarrassed (from) an additional inflection, and it is embarrassed as an object to make. Millah is the direct object of a deleted verb, i.e. follow the religion of Abraham.

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Meaning:

(**O you who have believed**, **bow down and prostrate and worship your Lord and do good that you may succeed**, **and strive in God as He deserves to strive**.). In this verse, God Almighty addressed those who believed in Him and His Prophet. He addressed them by saying that mere belief will not benefit you unless you combine four characteristics: The first is that you maintain the establishment of prayer for God alone, and this is what is meant by His saying: Bow down and prostrate. The second is to avoid what God has forbidden, such as hypocrisy, betrayal, stirring up strife, slandering the innocent, and plotting to destroy and corrupt people. This meaning is what is meant by His saying: And worship your Lord. The third is to do good, such as helping the distressed, reconciling relationships, and cooperating in the common good, which is what is meant by the saying: "And do good." The fourth is that you strive with yourselves and your wealth against the enemies of God and humanity. Whenever these qualities are combined in a person, he is one of the people of success and righteousness. More than once, the word "perhaps" from God indicates inevitability and obligation, and from others it indicates possibility and hope.

(**He has chosen you**) The conscience is for God, and the speech in your choosing Muslims, and the reason for avoiding and choosing is that God Almighty has singled them out as the Master of the Messengers and the Seal of the Prophets and His eternal law in its comprehensiveness and ease. (**And He has not placed upon you any difficulty in religion**). This is one of the principles of Islamic law, in which its breadth, flexibility and flexibility are evident. And in the hadith: "God's religion is easy," with no difficulty or hardship, and this is the religion of common sense. Jurists

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have based many fatwas and rulings on this principle in all sections of jurisprudence, and it has become well-known on their tongues and in their books: Necessities permit prohibited things. Necessity is estimated according to its value. The greater harm is removed by the lesser harm. Private harm is borne in order to prevent general harm. And one of the most striking manifestations of ease in Islam is that no intermediary exists between man and his Creator. As is the case with other religions.

(**The religion of your father Abraham**). What is meant by religion is religion. The religion of Abraham is included in Islam with all its origins, and many of its law and branches, and Abraham (peace be upon him) is the true father of the prophets, and the spiritual father of the people of the heavenly religions, given his precedence and progress, and everyone's agreement on his prophecy and glorification.

(**He called you Muslims before and in this**) It was said: The pronoun "he" who named you refers to Abraham, and that "in this" is related to a deleted predicate of a deleted subject, i.e. in this is an honor for you, and the sentence is resumed. It was said: "He" refers to God Almighty, and the reference is in his saying: (**And in this**) To the Qur'an, and the genitive case is related to a deleted verb attached to your name, and the appreciation is that God named you, O nation of Muhammad, Muslims in the books preceding the Qur'an: And he also called you Muslims in the Qur'an.. Both interpretations are permissible because Abraham (peace be upon him) speaks with the tongue of God. See the interpretation of the Almighty's saying: (**The religion in the sight of God is Islam**) - 19 Al-Imran, Volume 2, Page 26.

(**So that the Messenger may be a witness over you**, **and that you may be witnesses over the people**.). The ruler tomorrow is God, and the first witness is

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the Messenger of God, and the second witness is the people of knowledge of God, and the Messenger bears witness against the people of knowledge of God that he conveyed to them on the authority of God so that they may work and inform the nation of Muhammad (may God bless him and grant him peace) and other nations, and the people of knowledge bear witness against the nation of Muhammad and others that they have conveyed what the Messenger conveyed to them, so if any of the scholars fails to work or convey the message, or from among those whom the scholars conveyed to them, he will be afflicted with the wrath of his Lord, and his abode is Hell, and a miserable destination. A similar example was presented in verse 143 of Surat Al-Baqarah, Part 1, p. 124 (**So perform prayer and pay zakat**) This is confirmation of what was mentioned in the previous verse (**And hold fast to God**) They adhered to obedience to Him and kept away from disobeying Him. In Nahj al-Balagha: Part of infallibility is the impossibility of sin. (**He is your master**) If you obey and are upright (**So what a good Lord and what a good Helper**) For those who take care of Him and rely on Him and no one else.

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Part eighteen

Surat Al-Mu'minun

118 Meccan verses.

In the name of God, the most gracious, the most merciful

Characteristics of believers, verse 1–11:

(Indeed, the believers have succeeded (1) those who are humble in their prayers (2) those who turn away from idle talk (3) and those who are diligent in paying zakat (4) And those who guard their private parts (5) except with their wives or those whom their right hands possess, then they are not to be blamed. (6) So whoever seeks beyond that – those are They are the transgressors (7) and those who are careful of their trusts and covenants (8) and those who are careful in their prayers (9) those are the heirs (10) those who inherit Paradise, they will live therein forever (11))

the language :

Idle talk is useless talk. What is meant by the right hand is female slaves. And those who cross the limits. The guardian shepherds. And the heirs who deserve Paradise just as an heir deserves the inheritance of his relative. Paradise is paradise.

Parsing:

Those in whose prayers there is a conjunction of "the believers." And their wives are attached to "guardians." And what I possessed, I used "what" for someone who makes sense. And those who inherit instead of "heirs." And a sentence in which they are eternal.

Meaning:

Everyone who says: There is no god but God and Muhammad is the Messenger of God has what Muslims have, and he has what they owe in this life, but in the afterlife

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he will not win God's reward and satisfaction unless he combines the following qualities:

1. (**Indeed**, **the believers have succeeded**, **those who are humble in their prayers**.). Humility and submission are the opposite of arrogance and pride. God Almighty said: (**Humbled from humiliation**) 45 Shura. Humility in prayer is the result of certainty in God and fear of His punishment, and prayer without certainty is nothing. Imam Ali (peace be upon him) said: Sleeping with certainty is better than praying in doubt.

2. (**And those who turn away from language**). The believer has the right to be occupied with obedience to God, rather than idle talk and falsehood. Imam Ali (peace be upon him) said: The saints of God are those who look at the interior of the world when people look at its appearance, and are preoccupied with its future life when people are preoccupied with its immediate life. He said: Whoever looks at his own faults is distracted from the faults of others.

3. (**And those who are obligated to pay zakat are doers**). See what we wrote in Zakat, Part 1, p. 428.

4. (**And those who guard their private parts except with their wives or those whom their right hands possess**, **then they will not be blamed**.). What is meant by the right hand is female slaves, and there is no trace of them today. Adultery is one of the major sins and immoralities in the law of Islam, and whatever it spreads in a society is destined for dissolution. (**But whoever seeks beyond that**, **those are the transgressors**.) That is, whoever asks for marriage other than his wife and female slave has transgressed the limits of God and deserves His wrath and torment.

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You ask: Did God Almighty say: (**Who would seek beyond that?**) Does this include masturbation with the hand referred to as flogging Umayrah?

The answer: Yes, it is included because God Almighty has permitted the wife and the female slave, and forbidden anything other than them, whoever they may be. Therefore, the jurists issued a fatwa prohibiting it, except for the Hanafi and Hanbali, who permitted it for those who fear falling into the forbidden - Ruh Al-Bayan by Ismail Haqqi - and Imam Jaafar Al-Sadiq (peace be upon him) was asked about masturbation? He said: It is a grave sin. God has forbidden it in His Book, and if I had known who was doing it, I would not have eaten with him. The questioner said: Where is it in the Book of God, son of the Messenger of God? So the imam recited: Whoever desires beyond that, etc. Then he said: And masturbation is beyond that.

(**And those who are mindful of their trusts and their covenants**.). We .5 spoke in detail about trust and the necessity of fulfilling it in all its forms when interpreting verse 58 of Surat An-Nisa, vol. 2, p. 355. As for the covenant, it is everything that God has commanded and forbidden. The Almighty said: (**And fulfill your covenant, and I will fulfill your covenant**.) - 40 Al-Baqarah.

(**And those who are faithful to their prayers**). They perform it regularly at its .6 appointed times, and we talked about prayer in detail when interpreting verse 3 of Surat Al-Baqarah, Part 1, p. 47, and also when interpreting verse 110 of the same Surah and volume, p. 175.

(**These are the heirs who will inherit Paradise**. **They will abide therein forever**.). Any believer who combines the above-mentioned qualities has deserved

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Paradise through his work, just as an heir deserves an inheritance from his relative. Where is the legacy of this world and its fleeting ruins compared to the legacy of the Hereafter and its eternal bliss?

The creation of man and the heavens, verses 12–17:

(**And We created man from a lineage of clay** (12) **Then We made him a drop of seed in a secure resting place** (13) **Then We created the drop of seed a clot, then We created the clot as an embryo. So We created the embryo into bones, then We covered the bones with flesh, then We produced from them another creation, so blessed be God.**

Creators (14) **Then after that you will surely die** (15) **Then on the Day of Resurrection you will be resurrected** (16) **And indeed We created above you seven paths, and We were not The creation is heedless** (17))

the language :

The strain is what is extracted from something. What is meant by "tariq" is the heavens, because some of them are above each other. It is said: "tariq" is between two garments if one is worn over the other.

Parsing:

From a lineage related to our creation, and from clay with the deletion of an attribute of the lineage. We made it transitive into two objects because it means we made it. Likewise, We created the sperm as a clot, and created bones from the embryo. And "kasuna" also has two objects. And we created an absolute object

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because we created it because it is like standing up. The best of creators is an attribute of God, even though the addition here is not useful as a definition because the word "the best of creators" can only be applied to Him, the Almighty. Indeed, there is no creator other than Him. And after an adverb related to "dead."

God and man:

God Almighty referred to the creation of man in many verses of the Wise Men, not so that we might know where and how we came from, what our reality is and the roles we go through, and that is enough, but rather so that we might realize the greatness of the Creator in our creation, just as we realize it in the creation of the heavens and the earth, so we believe in Him and follow His guidance, hoping for His reward and fearing His punishment, and among these verses: (**Has there ever come upon man a period of time when he was not something mentioned?**) - 1 Man... Yes, man was not then he was, but as for the One who formed him and transferred him from nothingness to existence, the Creator of the universe tells us about him.

Where he said: (**We created man from a lineage of clay**.).

He, His greatness is great, presented in this verse the first creation of man, and how God Almighty moved him from one stage to another. The first goal of that is to realize the evidence of the Creator's existence and greatness, to think and look at this wondrous creature in his image and form, and in his mind and perception, this man who possesses history and civilizations, this being who possesses powers and energies that no other creature possesses, and to whom the knowledgeable addressed this glorification: "And in you the greater world was folded." Where did this wonder

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come from? What was he created from? The verse answers us that He was created from clay, from dirt and water, from the origin from which insects and plants were created.. And here lies the evidence and proof, for one thing does not create two contradictory things: perception and non-perception, blindness and sight... So there is a secret, and there is no explanation for this secret except by an all-powerful, knowing power behind this one thing, and this power is what separated and distinguished between the two contradictory things that were created from one origin. (1) After this reference to the purpose of the verses mentioned in the creation of man, we explain the intended meaning of the verses in question.

(**We created man from a lineage of clay**.). What is meant by man here is the son of Adam, not Adam in particular, because the context of the speech is the Almighty's saying: (**Then We made him a drop**) This is inevitable...and Adam and his sons are all made of clay, of dirt and water. The difference is that Adam was created directly from them, and his sons through the food that is generated from the earth and water.

(**Then We placed him as a drop in a secure resting place**) In the loins of fathers, and from there to the wombs of mothers (**Then We created the sperm into a clot**, **and We created the clot into a lump**.) It is presented in verse 5 of Surah Al-Hajj. (**So We created the embryo into bones**). He divided the embryo into bones, veins, and flesh, then created many and varied organs from the total. The details are in anatomy. (**Then We created another creation**) A normal human being, different in form and reality from his first creation (**Blessed be God**, **the best of creators**). There is nothing more evidence of this fact than the creation of the universe with its fixed order

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(1). See what we said under the title "Man in himself is proof" in Part 1, p. 74.

He created man with his mind, his heart, and his mind.. We repeat what we have said many times: It is the custom of the Holy Qur'an to attribute cosmic changes to God because He, His greatness is great, is the reason for the creation of the universe. (**Then after that you will die**.) Whoever dies, his return is to his Creator (**Then on the Day of Resurrection you will be resurrected**) And you will be asked what you were doing.

Meaning of the seven heavens:

(**And We created above you seven paths**.). What is meant by the paths is the heavens, because some of them are above others. When interpreting verse 29 of Surat Al-Baqarah, I said: The mention of the seven does not indicate that the heavens are limited to them, and that the reason for mentioning them in particular may be due to their characteristics. I was satisfied with this statement at the time because I did not know more than him, as I am not a specialist in astronomy. When I arrived at the interpretation of this verse, I read a scientific article in the Egyptian Al-Akhbar newspaper dated July 17, 1969, entitled: "God And man and the moon, it says the following:

"It has been scientifically proven that there are universes in space other than the universe in which we live - that is, the group of planets that we see with the naked eye or through a magnifying glass - and that in each of those other universes there is a sun stronger than the sun that rises every day to illuminate this earth, and a number of stars revolve around that sun with their own gravity... and it is not possible to reach one of the planets of those other universes at all, knowing that we have been

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able with scientific equipment to prove its existence, and the secret lies in our inability. The sun and stars of those universes are millions of light-years away from us. If we assume that a person can travel at the speed of light, he would need millions of years to be able to reach the nearest planet among the planets of those universes. This is a fact proven by science, and recently specialized scientists have unanimously agreed upon it.

Accordingly, what is meant by the seven heavens is the seven upper space universes, not the seven planets, and that every upper space universe has a group of planets whose number is countless, and that man cannot reach them because he does not live for millions of years.

As for the seven earths referred to in verse 12 of Surat Al-Talaq, they are in the seven universes, that is, in each group of planets, for each universe has a terrestrial planet.

And We sent down water from the sky, **verse 18-22**:

(**And We sent down water from the sky in measure and settled it on the earth**, **and indeed We are able to take it away**. (18) **So We created for you therewith gardens of palm trees**. **And grapes for you in which there are many fruits**, **and from them you eat** (19) **And a tree that comes out of Mount Sinai that produces oil and coloring for those who eat** (20) **And indeed For you in livestock is a lesson for you**. **We give you to drink of what is in their bellies**, **and for you in them are many benefits**, **and of them you eat** (21) **and upon them and upon the ships you are borne**. (22))

the language :

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As much as any known amount. What is meant by tree here is the olive tree. Tur Sinai is the mountain in which Moses spoke to his Lord, and God Almighty expressed it in verse 2 of Surat al-Tin as Tur Sinin. Dipping dye, which here means oil in which bread is dipped.

Parsing:

Tree of sympathy for Jannat, meaning "And We created a tree." Sinai is prohibited from being used for scientific purposes. And feminization. It was said: "With anointing" is related to a deleted case, that is, it contains "anointing," like the prince riding with his soldiers, that is, with his soldiers with him. It is better for it to be "yetnatab" including a meaning that comes out because it is crossed to "anointed" with the letter "ba," and therefore "to anointed" is related to "yetntab."

Meaning:

(**And We sent down water from the sky in measure**). After God Almighty said: And we are not heedless of creation, he gave an example of this by sending down water in proportion to what people benefit from. It is not too much, so it spoils, and not too little, so the crops and udders are harmed. (**So we settled him in the land**) In springs, wells, streams and rivers so that you can benefit from it outside of the winter season (**And indeed**, **we are able to remove it**). The one who sent it down to you is able to withhold it from you, or make it hidden so that it will not benefit you, but he did not do it out of mercy for you.

(**So We created for you therein gardens of palm trees and grapevines**, **in which are abundant fruits and from which you eat**.) Dates and dates from the

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palm trees, and grapes and raisins from the grapes, and palm trees and grapes were mentioned specifically because the Arabs admired them and hardly knew anything else. (**And a tree that comes out of Mount Sinai that produces oil and dye for those who eat**.). What is meant by the tree here is the olive tree, Mount Sinai, the mountain in which Moses spoke to his Lord, and what is meant by the spot in which he is... Olives have benefits, including that they are food in themselves, and oil is also extracted from them. Many commentators said: God Almighty singled out these three types for mention because they are the most honorable and most useful trees, and what is correct is what we have pointed out, which is that they were more widespread than others among the Arabs. The equivalent of these verses has been presented more than once. See verse 10 and the following of Surah An-Nahl, vol. 4, p. 501.

(**And indeed**, **for you are among the cattle**) The camel, the cow, the sheep, and the goat (**A lesson**) A verse that you will consider (**We give you to drink of what is in their bellies**) Albana (**There are many benefits for you**) This includes its wool, hair and fur (**And of it you eat**) That is, from its flesh (**And you will be borne on it and on the ark**) From place to place. It is presented in many verses. See the interpretation of verse 5 and the following of Surah An-Nahl, vol. 4, p. 498.

Noah verse 23-30:

(**Indeed**, **We sent Noah to his people**, **and he said**, "**O my people**, **worship God**. **What is the matter with you?**"

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A god other than Him. Will you not fear Him? (23) **Then the leaders of those who disbelieved among his people said, "This is nothing but a human being like you who wants to bestow His blessings upon you. And if God had willed, He would have come down." Angels: We have not heard of this among our fathers of old.** (24) **It is only a man in whom is a garden. So wait for him for a while.** (25) **He said, "My Lord, help me because they have denied."** (26) **So We revealed to him, "Build the ark with Our eyes, and We revealed, 'When Our command comes and the oven burns, then walk in it, of every pair, by two, and perish except Who among them has spoken before? "And do not address Me regarding those who do wrong. Indeed, they will be drowned."** (27) **Then when you and those with you are leveled on the ship, say "Praise be to Him." To Allah belongs who has saved us from the wrongdoing people** (28) **And say, "My Lord, send me down a blessed abode, and You are the best of those who will be sent down."** (29) **Indeed, in that are signs, even though we afflicted** (30))

the language :

Fill the heads of the people. To be so kind as to be credited. Crazy paradise. So they waited and waited. With our eyes, with our care. What is meant by enlightenment here is the face of the earth. Leveling and stability. And walk in. And afflicted and tested.

Parsing:

You have no god (from) an additional inflection and a beginning god. The infinitive form of "to be favored" is the direct object of "yādār," i.e., he wants to give credit. It is (an) negative, and it is a subject, and its experience is a man.

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It contains a subject and a predicate, and the sentence is an attribute of a man. And the origin of it, oh my Lord. And I will make (that) an explanation of Our revelation. With our eyes, it is related to something immediately deleted from the astronomy, that is, preserved with our eyes. And all with nunation, that is, of every kind. And two pairs are the object of take. And two affirmations for a couple. A house is an object in it because it is the name of a place, and if it means descending, then it is an absolute object. And if we are (anna) in a diluted form, its origin is "anna" and its name is "na" and the sentence "kana" is a predicate.

Meaning:

Everything that came in these verses was previously mentioned in Surat Hud from verse 25 to 49, part 4, and its interpretation took from page 222 to 237. Therefore, we will quickly go through it.

(**And indeed We sent Noah to his people**, **and he said**, "**O my people**, **worship God**. **You have no god but Him**. **So will you not fear Him?**"). He called them to worship God alone, and warned them against polytheism. Those who enjoyed their positions and gains feared for his call, so they spread false rumors and raised false suspicions about him. The Almighty mentioned three of them:

(**Then the leaders of his people who disbelieved said**, "**This is nothing but** . 1
a human being like you who wants to bestow favor upon you."). They said: How can Noah be a prophet when he is a human being like you? His only goal in his claim to prophethood is to be your ruler and for you to be his subordinates. This is the language of merchants, who explain everything as profit.

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(**And if God had willed**, **He could have sent down angels**. **We have not heard of this among our forefathers**.). They did not hear that God sent a human being as a messenger… And they also did not hear that the God of the universe is one… Therefore, Noah is not a messenger, and the gods are many, including their idols… There is no difference between this logic and the logic of those who say: I do not acknowledge the existence of Mars because I did not ascend to it. .2

(**He is nothing but a man in whom is Paradise**). They spread this lie, and they were certain of it, just as the Quraysh were certain of its slander when they said about the Messenger of God (PBUH): a sorcerer and a madman. (**So they waited for him for a while**). They waited for Noah until he died or returned from his calling. .3

(**He said**, "**My Lord**, **help me because they have denied me**.") The Almighty turned to him and asked him for victory over them after he despaired of their guidance (**So We revealed to him**, "**Build the ark with our eyes**.") A metaphor for God Almighty's preservation and care of the ship (**And our revelation**) That is, our command (**So when our command comes and the oven flees**) That is, a spring of water from the ground (**So walk therein**, **from every pair**, **two**.) Male and female (**And He destroyed except those of them whom the word had preceded**.) That is, except for Noah's wife and his son from her, and it was said: His name is Canaan (**And do not address me regarding those who have wronged**, **for they will be drowned**.) Do not ask me to save anyone from the immoral infidels, because the word of torment has been imposed on all of them, even your wife and child.

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(**So when you and those with you are stationed on the ship**,) Your situation has settled, and you are on the ship (**So say**, "**Praise be to God who saved us from the wrongdoing people**."). This verse contains an important lesson, which is that if God Almighty destroys the tyrant, the oppressed should not gloat over the destruction of his oppressor, but rather praise God Almighty for saving people from his transgression and tyranny, and look at his destruction as a means, not an end. (**And say**, "**My Lord**, **send me down a blessed abode**, **and You are the best of hosts**."). Take me off the ship and when I leave it, a place where you will protect me, my family, and those who believe in you from all harm. You are the best of those who put His servants in the best places. (**Indeed**, **in that there are signs**). This is a reference to the destruction of Noah's people, and his salvation along with those who believed in him. What is meant by the verses here are lessons and sermons for the polytheists of Quraysh and others. (**Even if we are afflicted**) That is, We have tested the servants by sending Messengers and revealing the Books so that the evil can be distinguished from the good, and the intentions and actions of each of them will be clearly visible, so that he will be rewarded or punished deservedly.

Hud verse 31–41:

(**Then We created after them another generation** (31) **and sent among them a messenger from among themselves**, **saying**, "**Worship God**. **You have no god other than Him**. **Then will you not fear Allah?**" (32) **And He said**. **The eminent among his people who disbelieved and denied the meeting with the Hereafter**, **and We made them comfortable in the life of this world**. **What is this?**

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Except a human being like you who eats what you eat and drinks what you drink. (33) **And if you obey a human being like you, then you will surely be losers**. (34) **Does he promise you that when you die and are dust and bones, that you will be brought forth?** (35) **Far from, far from, for what you were promised**. (36) **It is only our life of this world**. **We will die**. **And we live, and we will not be resurrected**. (37) **He is but a man who has invented a lie against God, and we are not believers in him**. (38) **He said, "My Lord, help me because they have denied**." (39) **He said** (40) **Then the cry seized them in truth, so We made them rubbish, so far away from the wrongdoing people**. (**41**))

the language :

Al-Qarn are the people of the same era, and what is meant by them is Aad, the people of Hood. We have affluent them and bestowed upon them luxury, which is a blessing. No more. They become persistent. And the cry of agony. The scum is what the torrent carries of the vile and worn-out things it passes through. And then death.

Parsing:

To worship (that) is explained because the transmission includes the meaning of the statement. And they bring out the news that you are the first when you die, and that you are the second is an affirmation because you are the first, and it was repeated for the long interval, and the noun of the word "that you are the first" and its noun and predicate is a second object, "to prepare you," meaning "to promise you the exit." Far from is a verb noun meaning after, and it needs a subject, and its subject is a hidden pronoun that refers to the exit, that is, after your expulsion. And a little uncle (ma) is an additional inflection, and a little is in the genitive case, and the genitive

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case is related to their mornings, and the lam does not prevent this because it is merely for emphasis, as Abu al-Baqa said in the book of dictations. And after is an infinitive in the verb position, i.e., after, after.

Meaning:

(**Then We created after them another generation**.). The pronoun after them refers to the people of Noah, and what is meant by "qarn" here is the group, and God Almighty did not specify their name. The commentators said: What is meant by them is Aad, the people of Hud, and this is the truth as evidenced by what was stated in Surah Al-A'raf: (**And to Aad**, **their brother Hud**.To what he said **And remember when He made you successors after the people of Noah**.) - 69. The discussion about Hud and his people is presented in Surat Hud from verse 50 to 65, Part 4, pp. 239 - 241. Therefore, we pass through the verses we are dealing with briefly, just as we passed through the previous verses that spoke about Noah and his people.

(**So We sent among them a messenger from among them**). God sent Hud to Ad, and he is one of them and among them (**Worship God**. **You have no god but Him**. **So will you not fear Him?**). He called his people to monotheism and abandon polytheism, giving good tidings of God's pleasure and reward, and warning of His wrath and torment. (**And the leaders of his people who disbelieved and denied the meeting of the Hereafter**, **and We made them comfortable in the life of this world**, **said**: **This is nothing but a human being like you who eats of what you eat from it and drink from what you drink**) As long as he is like this, he has no advantage or merit, so how can you obey him? (**And if you obey a**

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human being like you, **then you will surely be losers**.) They are the losers, apparently and in reality, by disobeying the Prophet of God, but they reversed the verse and distorted the truth, and this is the habit of the affluent and tyrannical in every time and place.

(**Does he promise you that when you die and are dust and bones**, **you will be brought out?**) From your graves alive exactly as you are now.. This is a wonderful thing.. (**Far from**, **far from**, **for what you are promised**) Of revival after annihilation (**It is nothing but our worldly life**. **We die and we live**, **and we will not be resurrected**.) Because whoever dies has passed away, and this is a statement and confirmation of what came before of them excluding resurrection after death, wondering that the one who created them the first time is the one who will bring them back, and that that is easier for him than creation, so to speak. (**He is nothing but a man who has invented a lie against God**, **and in him we are not believers**.). They do not believe in Hud because, according to their claim, he does not hesitate to lie to God. As for their worship of idols, it is the essence of sincerity to God and eagerness to obey Him and fear Him!! And he who does wrong in the end disappoints people, while he thinks that he has done well.

(**He said**, "**My Lord**, **help me because they have denied me**.") He said this after despairing of their guidance (**He said**

-God- **In a little while**, **they become regretful**) For their polytheism and rebellion, God takes them as the Mighty and Powerful (**So the cry seized them in truth**) What is meant by the shout is torment, and his statement with the truth indicates that they deserved torment for what their hands had earned (**So We made**

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them scum) Just like the vile, worn-out things carried by the torrent (**So away from the wrongdoing people**). They turned away from God and His obedience, so He turned them away from His grace and mercy.

Whenever a nation comes to its messenger, they deny him, verse 42-50:

(**Then We created after them other generations** (42) **No nation preceded its term, nor did they delay it**. (43) **Then We sent Our messengers in succession. Every time a nation came its messenger. They rejected him, so We made some of them follow one another, and made them stories, so far away they are for a people who do not believe**. (44) **Then We sent Moses and his brother Aaron with Our signs and authority**. (45) **To Pharaoh and his chiefs, but they were arrogant and were a haughty people**. (46) **So they said, "Shall we believe in two human beings like us, while their people are worshipers of Us?"** (47) **So they denied them. So they were of those who will be destroyed**. (48) **And We gave Moses the Scripture that they might be guided**. (49) **And We made the son of Mary and his mother a sign, and We sheltered them in countless settlements. And appointed** (50))

the language :

It comes from the string, which is one, meaning one after one. Hadiths are the plural of hadiths, meaning people talk about what happened to them. Sultan Al-Hajjah. And high and arrogant. And the hill

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High from the ground. It is the decision of which level people settle on. The source is running water.

Parsing:

You can see that the source of the adverb being placed is from the messengers, that is, they are frequent and successive, and the verb they are frequent. Some of them are first objects and some are second objects, and Tabbā is transformed into two objects by means of a transitive hamza. And after an infinitive in the verb position. And Aaron instead of "his brother." "Our example" is an attribute of two human beings, and there is no "proverb" because what is meant by it is "our kind."

Meaning:

(**Then We created after them other generations**). The pronoun "after them" refers to "Ad," and "Qarun," meaning groups. The first of these groups that came after "Ad" was Thamud, as evidenced by what was stated in Surat Al-A'raf: (**And to Thamud**, **their brother Salih** To what he said **And remember when He made** (**No nation precedes its term**, **nor will they** «74 . **you successors after Aad**) **delay it**.). Everything, except for God, Glory be to Him, has a term and term, which does not come before it or lag behind it, and among them is the destruction of nations whose messengers were denied, and the torment would come upon them suddenly, without warning or notice. (**Then We sent our messengers to Tata**). The nations were coming one after the other, and likewise the messengers were coming one after the other, because God Almighty has appointed a messenger for every nation.

(**Every time a nation has its Messenger**, **they reject him**) Or they killed him for no reason other than because he brought to them what their souls did not desire, as verse 87 of Surah Al-Baqarah states: (**Is it that whenever a messenger comes to you with anything your souls do not desire**, **you grow arrogant**, **and some**

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you deny, **and some you kill?**) .. (**So We followed one another and made them narrations**.). The conscience of some of them and We made them return to the nations that denied their messengers, and the meaning is that God destroyed the nations that denied their messengers one after another, and made them an example.

For those who consider it, and it is news that people pass on from generation to generation (**So far away for a people who do not believe**) With the truth and they do not do it.

(**Then We sent Moses and his brother Aaron with Our signs**.) Among them is the turning of a stick into a snake, and the shine of a hand (**And clear authority**) Compelling arguments (**To Pharaoh and his chiefs**, **but they were arrogant and were a haughty people**.). And what superiority and arrogance is greater than Pharaoh's saying: I am your Lord, the Most High... I do not know of any god other than Me... and most people, or many of them, carry this Pharaonic spirit, and claim divinity, if they were prepared for what was prepared for Pharaoh, and they found someone who would respond to them as they were found. (**And they said**, **``We believe in people like us**, **and our people do not worship us.''**). Pharaoh claimed divinity and bad torment for the Israelites. He slaughtered their sons and spared their women, and Moses and Aaron were from the children of Israel, so how could he be followers of them?

(**So they denied them**, **and they were among those who would be destroyed**.). Every person who is ignorant of his destiny and exceeds his limit is inevitably destined for destruction (**And We gave Moses the Scripture that they might be guided**.). What is meant by the Book is the Torah, and the pronoun

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"perhaps they belong to the children of Israel"... but they were not guided and will not be guided after they distorted the Torah and followed desires, and filled the world with corruption and error... The story of Moses and Pharaoh was repeated in the Book of God over and over again, and we explained the reason for that when interpreting verse 9 of Surah Taha, paragraph: "Repeating the story of Moses." (**And We made the son of Mary and his mother a sign**) Jesus is a miracle because he was created without a father, and his mother is a miracle because she became pregnant without a male. See Part 2, p. 61 et seq (**And We sheltered them to a large area**) What is meant by Palestine is because Jesus Christ (peace be upon him) was born there, and it is (**Definite and determined**) The place where a person settles down and is reassured, and the source is flowing water.

One Lord and One Religion, **Verse 51–55**:

(**O Messengers**, **eat of the good things and do righteousness**. **Indeed**, **I am All-Knowing of what you do**. (**51**) **And this is your nation**, **one nation**, **and I am your Lord**, **so fear** (52) **So they split up**

(53) **So leave them alone in their midst for a while**. (54) **Do they think that We will provide them with it of wealth? And children** (55) **We hasten to them in good deeds**, **but they do not realize** (56))

the language :

What is meant by nation here is religion. And they broke up and dispersed. And "Zubra" is the plural of "Zubur," which is the Book, meaning they separated in

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following the Books. What is meant by "immersion" here is ignorance and misguidance, and its origin is from "immersion in water."

Parsing:

This is the noun that, and your nation is its predicate, and ummah is an adverb, and one is an adjective for a nation. And Zebra is in a state of affairs. But there are two words that and what in the meaning of which and what is the noun of that, and the sentence we hasten is a predicate, and the source of that and its noun and its predicate is the object they reckon.

Meaning:

In verse 172 of Surat Al-Baqarah, God Almighty said to the believers: (**O you who have believed**, **eat of the good things We have provided for you**, **and give thanks to God if it is Him you worship**.). In this verse he said to the messengers: (**O Messengers**, **eat of the good things and do righteousness**. **Indeed**, **I am All-Knowing of what you do**.). The purpose is for God Almighty to make clear that the true religion is piety and good deeds, not austerity and abstinence from pleasures and good things. Everything that you find your soul pleasing and inclining toward is good and pure in the sight of God if He does not forbid it, just as it is good in your eyes. In the hadith: God is beautiful and loves beauty, and the Messenger of God (may God bless him and grant him peace) used to wear whatever wool, cotton, and Yemeni brocade clothes he could afford. He did not want good things or bother with it, and he food

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He loved sweets and honey, and he ate the meat of carrots, lamb, and chicken, and he ate cucumbers and watermelon with dates, and dates with butter, and he loved them, and he ate bread with grilled meat and liver, and porridge with ghee... In general, his guidance (may God bless him and grant him peace) was to eat what he could, and wear what he could, for he lacked patience... and the best of all things is eating from the toil of the right hand and the sweat of the forehead. The greatest Messenger said: It is one of the best things a man has eaten from his earnings.

(**And this is your nation**, **one nation**, **and I am your Lord**, **so fear me**.). The word nation has two meanings, including the group, as God Almighty says: (**Whenever a nation enters**, **it curses its sister**) - 38 Al-A`raf, including the time, such as his saying: (**And he remembered after a nation**) 45 Yusuf, that is, after a while, including the religion, as in the verse we are considering. This in the verse is a reference to the religion of all the prophets, and the speech in your nation is for all people, as evidenced by the Almighty's saying without interruption: (**So they broke up their affairs**) Etc., and the meaning is why do people hate each other and split into sects, with one sect affiliated with Moses, another with Jesus, and a third with Muhammad even though their Lord is one, their religion is one, and its goal is one? In the hadith: The prophets are brothers by blood, their mothers are different, and their religion is one.

She asks: The laws of the prophets are multiple and varying, so how can their religion be one? The answer: Difference in Sharia does not necessitate difference in religion, as long as the principles are the same - for example - the laws of Christian countries are many and different, and yet they are united by one religious belief.

(**So they divided their affairs among themselves**, **each party rejoicing in what they had**.). The pronoun "they were cut off" and what comes after it refers to

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the followers of the prophets, and what is meant by the books is the books, and the meaning is that the prophets are of one religion, but their followers are of various religions. Each group followed a book that they believed in and disbelieved in others. The Jews believed in the Torah after they had distorted it, and disbelieved in the Gospel and the Qur'an, and the Christians distorted the Gospel and believed in it and in the distorted Torah, and disbelieved in the Qur'an. See what we wrote entitled "Everyone Strengthens His Religion," vol. 1, p. 181.

(**So leave them in their midst for a while**.). After the Prophet (PBUH) conveyed to them the messages of his Lord, and apologized to them for what he warned and warned him, God Almighty commanded him to turn away from them and leave them with the heedlessness and misguidance they were in. This is a threat and a warning based on the Almighty's saying without interruption.

(**Do they think that whatever We provide them with with it of wealth and children**, **We will hasten for them in good deeds? Nay**, **they do not realize it**.). They were deceived by children and money, and they thought that they would last forever, but they did not know that God was testing them with them, and that it was for a limited period, and then He would take them as the Almighty, the Powerful.

Also the attributes of believers 57–62:

(**Indeed**, **those who are in the fear of their Lord are compassionate** (57) **and those who believe in the signs of their Lord** (58) **and those who associate no partners with their Lord** (59) **And those who give what they have given**, **and their hearts are in fear that to their Lord they will return**. (60) **These are they**

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who hasten to good deeds, **and they will precede them**. (**61**) **And We do not burden a soul**. **Except within its scope**, **and with Us is a Book that speaks the truth**, **and they will not be wronged**. (**62**))

the language :

Capacity and energy. What is meant by the book here is business sheets.

Parsing:

And their hearts are afraid of a subject and a predicate, and the sentence is an adverb from the waw they give. The source of "they are to their Lord" is taken into account by the omitted word, meaning "they return to their Lord." And those hasten the news that those who... It is expanded by a second object to cost.

Meaning:

After God Almighty mentioned those who live in turmoil and think that God will hasten good deeds for them, He mentioned the believers and that they are characterized by the following characteristics:

(**Indeed**, **those who are compassionate in the fear of their Lord**). You ask: . 1 Fear is fear, and pity includes the meaning of fear, or is it its maximum limits and degrees as it was said, and therefore the meaning is that they are afraid of fear, and it is not correct? The answer: What is meant by compassion here is to be keen to obey God, and to appreciate the words like this: They are keen to obey Him Almighty for fear of His punishment.

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(**And those who believe in the signs of their Lord**). What is meant by the verses here are the evidence of God's existence and greatness, the prophecy of His prophets, and the truthfulness of His books. .2

(**And those who associate no partners with their Lord**). .3

She asks: Those who believe in the signs of God are those who do not associate polytheists, so what is the reason for conjunction and pluralism?

Al-Razi replied that what is meant by polytheism here is hidden polytheism, such as hypocrisy and lack of sincerity in work, and what is meant by faith in the previous verse is mere belief.

(**And those who give what they give, and whose hearts are in fear that to their Lord we will return**.). They spend from what God has given them, and fulfill His rights and the rights of people in full, yet they fear God that He will not accept it from them. .4

(**These are those who hasten to do good deeds and precede them**.). The L in Laha is for explanation, and the Ha refers to good deeds, and they will precede, that is, to Paradise. The meaning is that those who possess these qualities will hasten to obey God, and will not hesitate, and for that reason they will precede people tomorrow to Paradise. (**We do not burden a soul beyond what it can bear**) Because enforcing something that is intolerable is unjust, and God, who forbade injustice, does not do it (**We have a book that speaks the truth**) He does not leave a record, big or small, without counting them, and God will reward them for them. If good, then good, and if evil, then evil. (**And they will not be wronged**). By decreasing the reward of the one who does good, nor by increasing the punishment of the one who does evil.

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Rather, their hearts are in the midst of verses 63–72:

(Rather, their hearts are in the midst of this, and they have deeds other than that. They do them. (63) Until, when We seize those who enjoy them with torment, behold, they are rebellious. (64) No. Be emboldened today. Indeed, you are of us who will not be helped. (65) My verses were being recited to you, but you were turning back on your heels. (66) You were arrogant because of it. You were abandoning Samar. (67) Did they not reflect on the word? Or did it come to them that which had not come to their forefathers? (68) Or did they not recognize their Messenger, so they deny him? (69) Or do they say? In it is Paradise. Rather, he brought to them the truth, and most of them hate the truth. (70) And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been corrupted. We have brought to them their remembrance, but they turn away from their remembrance (71) Or do you ask them for a ransom, and the tax from your Lord is better, and He is the Best of Providers (72))

the language:

Overwhelmed with ignorance and misguidance. And the rat shouted. And he turned back. And Samara means "Zamrun" and the word "individual" was used here in the plural. You avoid abandonment in speech, which is nonsense or obscenity in logic. And paradise is madness. What is meant by output here is making and giving.

Parsing:

TAFSIR NUSHAT FATIMA ALEHA SALAM VOL 5 BY AYATOLLAH SYED AMMAR NAQI NAQVI

They have actions as a subject and a predicate, and similarly they have agents, and the sentence is an attribute of actions. Even if (until) to begin with and if is a conditional. And if they (if) this, to their surprise, occurred in an answer

If conditional. And you are arrogant and you regress. And it has the conscience of the Qur'an. And Samarra is the same as any other Samaritan.

Meaning:

(**Rather**, **their hearts are in the midst of this**, **and they have deeds other than that**.). The conscience of their hearts is for the polytheists, and this is a reference to what God Almighty mentioned in the previous verses regarding the characteristics of the believers, which are faith in the signs of God, fear of Him, and hastening to good deeds. The meaning is that the polytheists are heedless of these qualities... and they also have bad deeds other than polytheism and heedlessness, for they mock the Qur'an, and slander the Messenger of God, and say: a crazy sorcerer. (**They are the cause**). She asks: The pronoun "her" refers to actions, and therefore the meaning is "they do the deeds"? The answer: What is meant by deeds here is bad deeds: it is as if he said, His word is great: they do bad deeds.

(**Even when We catch those who enjoy them with torment**, **they will rebel**.). This is the habit of the affluent, they persist in error and misguidance (see the interpretation of verse 16 of Surat Al-Isra), and they do not consider surprises and hidden things, and they do not consider those like them before them, until when the incident occurs, and the time for reckoning and recompense has come, they raise their voices in weeping and lamenting, submissive and supplicating, where there is no helper or helper, and there is not a word that consoles or hurts except the words

TAFSIR MUSHAF FATIMA AL-EHA SALAM VOL-5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

of the Mighty, the Conqueror: (**Do not be emboldened today**, **for you will not be helped from among us**.). Do not seek help or supplicate, for this is a day of reckoning and recompense, in which supplication and seeking help will be of no use, and no one will be saved from His torment except those who work for Him.

(**My verses were being recited to you**, **but you were turning back on your heels**.). God Almighty warned them through the tongue of His messengers about this day many times and in various ways, but they refused except denial and stubbornness, so He rewarded them for what they had done previously, and your Lord does not wrong anyone. (**You are arrogant because of it and you will abandon Samar**).

A pronoun refers to the Qur'an, and they are arrogant, that is, they are liars, because arrogance includes the meaning of disbelief, and therefore it is crossed with the "ba," and the meaning is that they disbelieved in the Qur'an, and took it and those to whom it was revealed as a subject for confusion and delirium. (**Did they not consider the statement?**) It is the Qur'an and the evidence it contains of monotheism and the truthfulness of Muhammad (PBUH). (**Or did he come to them?** - Muhammad – **Unless their parents come**

The first two) How in the Qur'an do we believe those who came before among the prophets, and the news of what happened to them with their people.. This, until the Arab polytheists know Abraham, Hud, Salih, and Shuaib, and these three prophets are Arabs. So, what innovations are there in the prophecy of Muhammad?

(**Or do they not recognize their Messenger**, **so they deny him?**). Or do the polytheists of Quraish apologize that they do not know Muhammad, and he is one

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

of them and among them, and they used to call him the honest and trustworthy? (**Or do they say it is a paradise?**) They know that he is the wisest and most complete of people, and hence they describe him as truthful and trustworthy. So, there is a secret, which is summed up as follows:

Sunlight and the whims of the affluent:

(**Rather**, **he brought them the truth**, **and most of them hate the truth**.). Muhammad (PBUH) brought the truth, and it is enough of a sin for the invalids... What is this truth that Muhammad brought? Is it to pronounce the two testimonies of faith and suffice? If this were his first and last goal, it would be easy for those who fought him and resisted him from the leaders and the wealthy to say: There is no god but God and Muhammad is the Messenger of God. But Muhammad (PBUH) was not satisfied with this alone, but rather he also wanted to establish social life on the basis of justice and equality, with no oppressor or oppressed, and for every human being to live as a part of a whole, and as an individual of a group, with its own rights and the dues of it, without fear. There is no one except God alone, and no creature has any superiority over him except through piety and good deeds.. Hence the ferocity and ferocity of the tyrants appeared against the Messenger of justice and mercy, and they fought him with every weapon, but the Prophet (PBUH) was certain of his command and that the outcome was due to his principle and message, and for this reason he looked at his opponents as he looks at a summer cloud or a fleeting shadow.

(**Had the Truth followed their desires**, **the heavens and the earth and whoever is in them would have been corrupted**.). What is meant by truth here is God, and their desires are falsehood, misguidance, chaos, and corruption... and the order of the universe with its earth and sky is based on truth and justice. Therefore,

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the corruption of the universe is inevitable if truth follows their desires... and there is no doubt that if God Almighty responds to what they desire and desire, they would prevent the sun from the oppressed, and monopolize the universe with what is in it for themselves, their children, and their in-laws.

(**Rather**, **We have come to them with their remembrance**, **but they turn away from their remembrance**.). Muhammad (PBUH) attacked the Arabs in general, and specifically the Quraysh. He brought them their remembrance, that is, their authority, their glory, and their history. They denied him, but even resisted and fought him, and had it not been for him, they would not have been anything mentioned. The Almighty said: (**And it is** That is, the Qur'an **As a reminder to you and your people**) 44 Decoration. (**Or do you ask them for a tax? The tax of your Lord is better**, **and He is the Best of Providers**.). The Messenger brought them glory in this world and the hereafter, but they turned away from him, knowing that he did not seek reward or gratitude from them, because God had sufficed him with the affairs of his hereafter and this world.

Calling them to a straight path, **verse 73-80**:

(**And indeed, you will call them to a straight path**. (**73**) **And indeed**, **those who do not believe in the Hereafter will turn away from the path**. (**74**) **And if We had had mercy on them and revealed what is in them**, **Harmful to the refuge**. **In their transgression they become blind**. (**75**) **And We certainly seized them with torment**, **but they did not submit to their Lord**, **nor did they supplicate**. (**76**) **Until**, **when We open upon them a door of torment**. **Severe when they are in confusion therein**. (**77**) **And it is He who created for**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH DR SYED AMJAD NAQI NAQVI

you hearing and sight and hearts. **Little do you give thanks**. (**78**) **And it is He who created you**. **On the earth and to Him you will be gathered**. (**79**) **And it is He who gives life and causes death**, **and His is the alternation of night and day**. **Do you not understand?** (**80**))

the language :

Awkward losers. They went too far. And they are blinded and confused. They were submissive and humble. And Appleson Ison. And created and created means creating. What is meant by the benefits here is the minds.

Parsing:

You are little thanked (little) is an adjective for a deleted absolute object, i.e. thank you a little, and it is not an extra declension.

Meaning:

(**Indeed**, **you are calling them to a straight path**, **and those who do not believe in the Hereafter will surely stray from the path**.). After God Almighty made clear the misguidance of the polytheists, and that they have no excuse for denying Muhammad (PBUH), after this, the Almighty, the Almighty, addressed his noble Prophet that he has sufficient and sufficient evidence that he is right in his call, and that the polytheists who disbelieved in him and the Last Day have deviated from the truth, and strayed from the path of goodness and guidance, and that they are harming no one but themselves by doing so, but as for you, O Muhammad, they will not harm you in the least.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And if We had had mercy on them and removed the affliction that is in them**, **they would have resorted to their transgression**, **blinded**.). After the Messenger of God (may God's prayers and peace be upon him) migrated from Mecca to Medina, the Quraysh were in distress. He sent companies to block the road for them, and he led some of them himself. He ordered everyone who believed in him to boycott them. They fell into distress and embarrassment, but they continued in their transgression and disbelief. If God Almighty had revealed to them what they were in, they would not have considered it and would not have turned back from their error. (**And We certainly seized them with torment**, **but they did not submit to their Lord**, **nor did they supplicate**.). If they are warned and warned, they turn away, and if He takes them to task, they do not consider it, and if He removes it from them, they rebel... And so on until the day they are resurrected, when the cover is revealed for them and they witness the recompense of their heedlessness and rebellion, and at that time their hope of salvation is cut off, and they despair of all goodness, and they regret what has passed, "And the hour of regret has passed."

(**Until**, **when We open upon them a door of severe punishment**, **they will be in confusion therein**.) That is, Ayson, and God Almighty warned them of this severe torment, and presented them with a threat, but their souls became easy for them, so they were sent to the source of destruction and humiliation. (**It is He who created for you hearing**, **sight**, **and hearts**.) So that you may benefit from what you hear, see, and perceive of goodness and righteousness.. Yes

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

God Almighty over man cannot be counted. The greatest of them is the mind, and after it are hearing and sight. Rather, he gave priority to hearing in remembrance

because the newborn hears from his birth, and does not see except on the fourth day – so it is said – but the delay of the mind is clear. (**Little do you give thanks**) That is, you obey (**It is He who created you on earth**, **and to Him you will be gathered**.) We were created on this earth and then He will gather us to Him after death (**It is He who gives life and causes death**, **and to Him is the alternation of night and day**. **Do you not understand?**) This is the work of the Almighty, the All-Knowing. See the first volume, p. 76, and the second, p. 37.

They said like what the ancients said, **verse 81–90**:

(**Rather**, **they said**, "**Just as the ancients said**." (81) **They said**, "**When we die and become dust and bones**, **will we indeed be resurrected?**" (82) **We and our fathers were promised this before**. **Except the legends of the ancients**. (83) **Say**, "**Whose is the earth and whoever is in it**, **if you only know?**" (84) **They will say to God**. "**Say**, **'Will you not remember?'** (85) **Say**, "**Who is the Lord of the seven heavens and the Lord of the Magnificent Throne?**" (86) **They will say to God**. "**Say**, **'Will you not be fearful?'** (87) **Say**, **'In whose hand is the kingdom of all things**, **and He provides**, **and does not provide protection.'**" **Accordingly**, **if you only knew**. (88) **They will say to God**, "**Say**, **'Then how can you bewitched?'** (89) **Nay**, **We have given them the truth**, **and indeed they are liars**. (90))

the language :

Myths are lies. The kingdom is an exaggeration of God's kingdom and authority. And you deceive from the truth.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQVI

Parsing:

Like an adjective for a deleted absolute object, meaning a statement like what they said. And this (that) is negated. In all the verses, God is related to the omitted predicate of an omitted subject that is estimated by what the context indicates, i.e. the earth and everyone in it belongs to God, the heavens and the throne belong to God, and the kingdom of all things belongs to God. How do you perform magic (how) in the sense of how in the accusative as a case, and it was said: meaning where, i.e. from where do you perform magic.

Meaning:

(**Rather**, **they said the same as what the ancients said**). A pronoun they said refers to the polytheists who were during the era of the Messenger of God (may God bless him and grant him peace). They denied the resurrection, and they used two things as an excuse: the first was the exclusion, which they expressed by saying: (**When we die and are dust and bones**, **will we indeed be resurrected?**). The second matter: They never saw anyone die, then come back to life, and this meaning is what is meant by their saying: (**We and our fathers were promised this before**. **These are nothing but legends of the ancients**.). We heard this before you, O Muhammad, and our fathers also heard of it, but no trace of it appeared, so who died, then appeared and reported? ..And if they had contemplated the first creation, they would not have denied the afterlife. A similar example is presented in verse 5 of Surat Al-Ra'ad and 49 of Surat Al-Isra.

God Almighty argued with the deniers of the resurrection in a good manner, and revealed to them their errors in a wise, scientific manner in three verses:

TAFSIR MUSHAF FATIMA ALEYHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Say**, "**Whose is the earth and whoever is in it**, **if you only know?**"). His .1 Prophet commanded them to ask this question because they recognize and acknowledge that God is the Creator of the universe, as evidenced by the Almighty's saying: (**They will say to God**) That is, the earth and what it contains belong to Him, and His ownership has no meaning other than creation and creation. If God Almighty is able to create the earth, then He is also able to give life to the dead. (**Do you not remember?**) You understand and reflect on this truth, which is: Who

He is able to do the first creation, He is able to do the second.. And every capable person other than God is able to do something, and is unable to do things, and knows little, and is ignorant of much, but He is capable of all things, and has knowledge of them.

(**Say**, "**Who is the Lord of the seven heavens and the Lord of the Great** .2 **Throne?**" **They will say**, "**It is God**."). There is no difference between saying: God is Lord of the heavens, and saying: The heavens belong to God, because the lam here is for the king, and the lord of the thing is its owner and possessor, and the throne is a metaphor for His authority and control... and whoever has the heavens subject to his commands, it is easy for him to bring back someone who died. (**Say**: **Will you not be righteous?**) God's wrath and torment. We talked about the seven heavens when interpreting verse 17 of this Surah.

(**Say**, "**In whose hand is the kingdom of everything**."). What is meant by the .3 kingdom of everything is that everything is subject to Him, the Almighty, and is in need of Him, and that He is independent of everything. (**And He is generous**, **and He is not rewarded**, **if you only knew**.) He is a mercy to whoever seeks His

TAFSIR NUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

mercy, and a relief to whoever seeks His help, and He is not merciful and succor to whoever is subjected to the word of His wrath and torment. (**They will say to God**) King of the universe, its earth and its sky (**Say**: **How can you be bewitched?**) That is, as long as you acknowledge this, how did you deny the resurrection and deceive yourself from the truth? (**Rather**, **We gave them the truth**) No, they were not deceived from the truth, and they were not confused with falsehood after clear and clear evidence was established against it (**And they are liars**). They were not deceived from the truth, but they deceived it, and falsely showed that they were not convinced of the resurrection, claiming that its evidence was hidden from them.

You ask: Where did the knowledge come from that they denied the resurrection, when their hearts were reassured by faith? Indeed, many verses clearly indicate that they denied the resurrection simply because of exclusion, neglect of the first creation, and ignorance of the analogy of the return to the beginning?

The answer: Yes, but whoever denies what the clear and conclusive arguments are based on, such that he has no justification for disbelief and denial at all, then he is exactly like one who denies the thing, and is a believer in it.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

The Knower of the Unseen and the Witnessed, **verse 91–100**:

(**God has not taken a son**, **nor is there any god with Him**. **Then each god would have taken what He created**, **and some of them might have risen above others**. **Glory be to God for what they describe** (91) **Knower of the Unseen**. **And the testimony is higher than what they associate with others**.

(92) Say, "O my Lord, will you not show me what they are promised?" (93) "O my Lord, do not place me among the wrongdoing people. (94) And indeed, We are determined to show you what We promise them that we are capable (95) Repel with that which is the best of evil. We know best what they describe (96) And say, "My Lord, I seek refuge in You from the promptings of the devils" (97) And I seek refuge in You, my Lord, lest they be present. (98) Even when death approaches one of them, he says, "My Lord, return me." (99) That I may do righteousness in what I have left behind. No, it is His word. Who said it, and behind them is an isthmus until the Day they are resurrected (100))

the language :

The instigations and whisperings of Satan that push a person to disobey God. The isthmus is the barrier between the two things.

Parsing:

If extra parsing. And for the gold of the Lām, it occurred in the answer of the deleted Lāw, i.e., if he had had a god, he would have gone, etc. The Knower of the Unseen by preposition is an attribute of God. Or show me (either) two conditional words (that), and what is the excess, which is what justified the entry of the noun with emphasis on show me. No

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Make me answer that conditional. The source of "nīrīk" is in the genitive case of "Ali" and is related to "they are capable." Therefore, the addition is deleted in any way. And I continued, "They come to you, they come to me," so I deleted one of

the nouns with the yā' as a lightening, and the waw of the group is for the devils. And the word "Raja'un" (return me), and the wow of the group is that the Almighty returns to Him in veneration. Both are letters of deterrence and rebuke. Behind them is a predicate connected to an omitted predicate, a delayed subject barzakh, and to a day related to a deleted predicate, and a sentence they will be resurrected in the genitive case with the addition of a day.

Meaning:

(**God has never had a son**). God has no partner or son. If he had a son, he would be similar to him, and God Almighty is nothing like him. (**And there was no god with Him; then every god would have taken away what He had created**.). If the universe had two creators, each one would be assigned to a part of the universe, with its own boundaries, system, and characteristics distinct from the other part, even though the system of the universe is one, and its characteristics are one, so its Creator - therefore - is one.

(**Perhaps they are superior to one another**). Also, if there were multiple Creators, this would require that each one be victorious and vanquished, oppressor and oppressed at the same time, since he is supposed to be a god, and one of the attributes of God is that he is supreme over all things, otherwise he would not be a god... in addition to competition and rivalry between the gods over control and authority, as happens between rulers, and this is corruption itself. (**Glory be to God for what they describe**) Whoever has a child or a partner. This was discussed in detail when interpreting verse 50 of Surat An-Nisa, Part 2, p. 344.

(**The Knower of the Unseen and the Witnessed**). What is meant by the Knower of the Unseen is that whose knowledge is absent from creation, and the Knower of

TAFSIR NUSHIF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the Witness is that which they are able to know. It should be noted that this division is valid with regard to creation rather than the Creator, because all things are equal to Him, in terms of knowledge and power. (**So**, **He is exalted above what they associate with Him**) Of which he has no knowledge, and if the Creator does not know that something exists, it means that this thing does not exist (**Say**, "**My Lord**, **if you show me what they are promised**, **my Lord**, **do not place me among the people**."

The oppressors) God commanded His noble Prophet to pray to him and ask him for safety and deliverance from His wrath and torment that befalls criminals and oppressors, knowing that he (PBUH) is in safety and security.. But the purpose of this supplication is to threaten the people of polytheism and transgression, and the guides often use this method to expose those against whom God has become angry and for whom a humiliating torment has been prepared.

(**And indeed**, **We are capable of showing you what We promise them**.). The Prophet (PBUH) warned the Quraysh of punishment for disbelieving him and denying his prophecy. They laughed and mocked, so God Almighty said to His Prophet: Do not be sad. We are able to show you their destruction and uprooting, but we delay that for wisdom and interest for you and for Islam. This wisdom may be that God knows that some of them or some of their children will believe in God and His Messenger, and will be a strength and support for Islam and Muslims, as It actually happened.

Defense at its best:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL-1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**Repel with what is the best of evil**. **We know best what they describe**.).
What is the best defense?

Is it patience in the face of harm and remaining silent about the harmful, as many commentators have said?

Defense varies according to resources. The use of force and violence to deter the aggressor may be a better defense, if the aggressor has the deterrent power, and remaining silent about the offender tempts him to commit abuse and aggression. Imam Ali (peace be upon him) said: Loyalty to the people of treachery is treachery, and betrayal to the people of treachery is loyalty... And remaining silent about the aggressor and being patient with his harm may be a ward off the best if turning a blind eye to him leads to his remorse and repentance of his sins. His abuse, or if the assaulted person was incapable of deterrence... Resistance - and this is the case - brings about undesirable consequences, such as the aggressor persisting in his wrongdoing and other reactions.

For this reason, the Messenger of God (PBUH) was patient with harm while he was in Mecca due to his inability to deter, and he disciplined the aggressors after his migration to Medina because he had the deterrent power.

(**And say**, "**My Lord**, **I seek refuge in You from the instigations of the devils**, **and I seek refuge in You**, **my Lord**, **from their presence**."). The whispers and whispers of devils. And if they come, that is, if they come close to me... and obviously there is no authority

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Satans attack the prophets, as God Almighty says: (**Indeed**, **My servants**, **you have no authority over them except those of those who go astray who follow you**.) - 42 stone.

You ask: If the devils do not have authority over the prophets, then why did God command His prophet to seek refuge from them?

The answer: Seeking refuge from something does not require the possibility of its occurrence. The infallible seek refuge in God from His wrath and torment more than others, even though they are in safety and security. In other words, seeking refuge in God is a supplication, and supplication is permissible to ward off evil and affliction with the knowledge that it will not happen. We mentioned above that the pious often slander the wretched in their supplications.

(**Until**, **when death came to one of them**, **he said**, "**My Lord**, **return me**. **Perhaps I may do righteousness in what I have left behind**."). When he had the opportunity to do good deeds, he squandered it and neglected it, and after death came to him and witnessed it, he asked to return to life to work... And so every negligent person wastes the opportunity when he has it, and if he misses it, he longs for it and dies in regret. (**No**, **it is a word he said**). Both are letters of deterrence and rebuke, and what is meant by the word is to say: (**Come back**, **so that I may do good**) The meaning is never going back.. Even if God responded to the request of this negligent person and brought him back to life, he would return to his transgression and disobedience. As for his saying: Perhaps I will do good deeds, it is just talk without meaning or fulfillment, and Almighty God made that clear in verse 28 of Surat Al-An'am: (**Had they been rejected**, **they would have returned to what they were forbidden**, **and indeed they are liars**.). See Part 3, p. 179.

TAFSIR NUSHUF FATIMA ALEHA SALAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(**And behind them is an isthmus until the Day they are resurrected**.). Behind them is a metaphor for all sides. And the barzakh is the barrier, and the meaning is that they asked to return to the life of this world, and between them and it there is a barrier that will remain until the Day of Resurrection, and at that time the barzakh will end and the barrier will be lifted, but so that the creatures will go to their Lord and stand before Him for reckoning and recompense.

There will be no lineage between them on that day, verse 101–111:

(**When the trumpet is blown, there will be no lineage between them on that day, nor will they be questioned**. (101) **So who**

(102) **And whose scales are heavy, those are the ones who are successful**. (102) **And whoever's scales are light, those are the ones who have lost their souls in Hell. They will abide forever**. (103) **Their faces will be scorched by the Fire, and they will be in it like hell**. (104) **Were not My verses recited to you, and you used to deny them?** (105) **They said, "Our Lord, our misery has overcome us, and we were A people who are lost**. (106) **Our Lord, bring us out of it. But if we return, then indeed we are wrongdoers**. (107) **He said, "Live therein and do not speak to me."** (108) **Indeed, a group of My servants were saying: Our Lord, we have believed, so forgive us and have mercy on us, and You are the Best of the Merciful**. (109) **So you took them in mockery until they made you forget My remembrance, and you were laughing at them**. (110) **Indeed, I have rewarded them today because they were patient. Indeed, they are the victors**. (111))

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the language :

It gets burned. The Calhoun grimaced in a frown. Ignore the word used to rebuke dogs.

Parsing:

So those are a subject, and those are the conjunction of a statement and immortal is the predicate of those, and in Hell is related to "immortal," and it is permissible for those to be the predicate of those and immortal is predicate after predicate. And sarcasm is a second object: you would not have taken them. The source of "they are the victors" is a second object of their reward. God Almighty said: "And He will reward them with a garden and silk for their patience."

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 5 BY AYATOLLAH SYED AMMAR NAQI NAQVI

Meaning:

(**When the trumpet is blown, there will be no lineage between them on that day, and they will not be questioned**.). The blowing of the trumpet is a metaphor for resurrecting those in the graves, and there is no genealogy between them, that is, there is no sympathy or compassion between the relatives and relatives. (**On the day you see it, every breastfeeding woman will be amazed at what she breastfed**.). More importantly than any other time…there is nothing on that day except faith and good deeds: (**And they will all come individually on the Day of Resurrection. Indeed, those who believe and do righteous deeds, the Most Merciful will bestow upon them love**.) 97 Maryam. In the hadith: God will say on the Day of Resurrection: Today I lower your lineage and raise my lineage. Where are the righteous? Lineage is taken from occasion, and kinship is

taken from proximity. There is no closeness to God except through piety. See the second volume, p. 137, paragraph "Piety," and the fourth, p. 136, paragraph "Where are the righteous?"

(**So whoever's scales are heavy**, **those are the successful ones**, **and whoever's scales are light**, **those are the ones who lost their souls in Hell**, **they will abide forever**.) We mentioned in verse 8 of Surah Al-A'raf, vol. 3, p. 303, the paragraph "The balance of deeds," and we also spoke again about this balance when interpreting verse 47 of Surat Al-Anbiya, the paragraph "The balance on the Day of Resurrection and the Companion of the Books." (**Their faces are covered with fire**, **and they are in it like a burning fire**.). The faces turned dark and grimaced, and God Almighty here expressed the entire body with the face because it is the most honorable thing in it, and on the authority of the Messenger of God (may God bless him and grant him peace) that he said: (**Their faces are blazing with fire**) The scourge of their flesh runs down their heels (**Were not My verses recited to you and you used to deny them?**). This is a rebuke and rebuke because they denied God's proofs and evidence (**They said**, "**Our Lord**, **our misery has overcome us**, **and we were a lost people**."). They confessed their sins after the obligation was cut off and the door to repentance was closed. A similar example is presented in verse 4 of Surat Al-A'raf and 14 of Surat Al-Anbiya (**Our Lord**, **remove us from it**. **If we return**, **then we are wrongdoers**.). They said this after they appeared to decide the matter, and after the facts were imposed on them, and they had previously been blind in their tyranny, and for this reason (**He said** - God is for them **Be humble in it and do not speak**) It is a word used to rebuke dogs, and God's wrath and tyranny are evident in it.

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(**Indeed, a group of My servants were saying, "Our Lord, we have believed, so forgive us and have mercy on us, and You are Good**."

merciful, but you took them as a mockery until they made you forget My remembrance, and you were among them laughing.). After God Almighty rebuked the criminals and discouraged them from speaking, He explained to them that they were mocking and laughing at the righteous servants of God who asked God for mercy and forgiveness, until the mockery and laughter distracted them from mentioning God Almighty, and this is the intended meaning of the Almighty's saying: (**Until I make you forget to mention Me**) That is, you forgot me because you were busy mocking the pious (**Indeed, I have rewarded them today because they were patient. Indeed, they are the victors**.). The righteous believers were patient in the face of the harm of criminals, so God bestowed His blessings on those and took revenge on them: (**Today those who believed at the disbelievers laugh**.) - 34 Al-Muttafafin.

How long did you stay on earth? Verse 112–118:

(**He said, "How many years did you stay on earth?**" (112) **They said, "We stayed only a day or part of a day." Then those who counted were asked**. (113) **He said, "If you stayed except for a little while." Indeed, you knew** (114) **Do you think that We created you in vain, and that to Us you will not be returned?** (115) **So exalted is God, the True King. There is no god but Him. Lord of the Noble Throne** (116) **And whoever invokes with God another god of which he has no proof – his account is only with his Lord. Indeed,**

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the disbelievers will not succeed (117) **And say**, "**My Lord**." **Forgive and have mercy**, **and You are the Best of the Merciful** (118))

the language :

Counters is the plural of 'ad: he is the one who counts the number (**He counted everything in number**). His account is the trial or punishment.

Parsing:

How many predicates contain the meaning of an adverb of time, and are replaced by the accusative case without delay. A number is in the accusative case of distinction, and it is permissible to put the distinct accusative (how much) here because there is a separator between it and it. If it were not for it, the preposition would be necessary, because the discriminant of the predicate is obligatory in the declension unless a separator separates them. And years are in the genitive case, and the number of years is read, so it is years instead of a number. A little is an adjective for a deleted object, meaning a little while. The source is that you know the subject of a deleted verb, that is, if your knowledge is proven. And in vain is a noun in the adverb case of We created you, i.e. frivolously. And We created you (just) two words: that which is aggravating and that which prevents action. And you are sympathetic to what We created you. It is a substitute for the hidden pronoun in the omitted predicate, meaning there is no god that exists except Him, and the Lord of the Throne is predicate after predicate. And who will leave (who) a policewoman? The sentence "He has no proof" is the attribute "God." His account is the answer to the condition.

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Meaning:

(**He said**: **How many years did you remain on earth?**). Pronoun said it returns to God Almighty, or to the king who is commanded tomorrow with the question. The address is for those who deny the Resurrection, and those who are being asked about it are for the period they spent in disbelief and corruption while they were in this worldly life, and the purpose of this question is to rebuke and rebuke their ungratefulness on this day and their mockery of those who were warning them of his and his torment. (**They said**, "**We stayed a day or part of a day.**" **So ask those who count**.) Where are we on this question? Enough of what we are in.. And if an answer is necessary, we have stayed for hours.. And whoever wants to know that, let him ask the one who used to count our lives and deeds, and not leave out any of them, small or large, but as for us, we are in a state of amazement about everything. Its counterpart is presented in verse 103 of Surat Taha.

(**He said**, "**You stayed only a short time**, **if you had only known**.") God Almighty said to them: You stayed for years, not just one day or part of a day as you said...but these years are few because they are fleeting, and every fleeting thing is short, even if it lasts for a long time, even if you knew this truth.

While you are in the abode of this world, and you believed in this day and provided for it, you would now be in safety and security, but you disbelieved in it, so the word of torment was imposed upon you. (**Do you think that We created you in vain**, **and that to Us you will not be returned?**). The speech is apparently directed to those who deny the resurrection, and what is actually meant is everyone who disobeys God and causes corruption on earth, whether they deny the

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resurrection in the first place, or believe in it and do not work for it. Futility is that which has no benefit, and there is no wisdom in its existence, and God Almighty is above tampering. If man had not been resurrected after death, and distinguished the bad from the good, and rewarded each according to what he deserved, then the creation of man would have been in vain and useless. (**So exalted is God**, **the True King**) The King, that is, the All-Powerful, the Omnipotent, and the truth destroys absurdity and falsehood. If the truth itself is the one who created man and brought him into existence, then how can his creation be in vain? How could he abandon it in vain, without being asked and held accountable, without asking and answering, whether he did wrong or did good?

(**There is no god but He**, **Lord of the Noble Throne**) He is the One in the kingdom of the universe who manages and directs it without a partner in His creation and management, and in His knowledge and wisdom. So, where does the tampering and corruption in the creation of humans and non-humans come from? (**And whoever calls with God another god by whom he has no proof**). Where does the proof of polytheism come from, when everything indicates that it is one? Enough evidence of the oneness of the system of this universe, which has no defect or corruption (**If there had been among them any gods other than God**, **they would have been corrupted**.) ..And no one denies this truth except those who disbelieve in the axioms and deny all the evidence and evidence, and the like of them neglects and does not argue. (**His account is with his Lord**) He gets what he deserves (**Indeed**, **the disbelievers will not succeed**) Because they are turning away from the path.

As God Almighty opened this Surah with: (**The believers have succeeded**) He concluded it with this command:

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(**And say**, "**My Lord**, **forgive and have mercy**, **and You are the Best of the Merciful**."). He alone is responsible for granting us His mercy and forgiveness, and He does not cut off our hope from Him and His generosity towards the Prophet and his family, may God's prayers be upon him and all who follow his Sunnah.

Surah An-Nur

Al-Razi said: It is entirely Medinan, and Al-Tabarsi said: Without disagreement, and its verses are 64.

In the name of God, **the most gracious**, **the most merciful**

Ruling on adultery and slander, **verse 1-5**:

(**It is a Surah that We have sent down and made obligatory**, **and We have sent down in it clear verses that you may remember** (1) **The adulteress and the adulterer**: **flog each of them a hundred lashes**, **but not Compassion for them will seize you for the religion of God**, **if you believe in God and the Last Day**, **and let a party of believers witness their torment**. (2) **The adulterer**, **no**. **No one can marry anyone except an adulteress or a polytheist**, **and no one can marry an adulteress except an adulterer or a polytheist**, **and that is forbidden to the believers** (3) **and those who slander chaste women**, **then They bring not four witnesses**, **so flog them with eighty lashes**, **and never accept any testimony from them**, **and it is they who are the transgressors**. (4) **Except those who repent**. **After that**, **make amends**, **for God is Forgiving**, **Merciful** (5))

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the language :

Surah of the building wall, its protection and its height. We imposed it and made it obligatory to work on it. They accuse chaste women of adultery.

Parsing:

Surah news of a deleted subject, meaning this is a surah. And you remember, that is, you remember. And the adulteress and the adulterer are a subject, and the predicate is flogged, and the fa' is added to it because the alif and the lam in the adulteress mean the one, and in the adulterer the meaning is the one. One hundred is an absolute object or a list of its status because it is added to the skin, and likewise eighty, for the distinction is also the skin.

Meaning:

(**It is a Surah which We have revealed and made obligatory**, **and in which We have sent down clear verses**.). God Almighty revealed this Surah to His Noble Prophet, and it contains divine teachings that are obligatory for every accountable person to follow because they aim to build the entire human society on the basis of its interest and growth. These teachings are clear evidence that does not accept discussion and debate in all that they aim to protect humanity from corruption and misguidance. For this or other reason, it is called Surah Al-Nour, and all of the Qur'an is guidance and light. (**Perhaps you will remember**) God Almighty revealed this Surah as a clear proof that you may know and act.

(**The adulteress and the adulterer**, **flog each one of them a hundred lashes**.). The speech in "Flog" the one who carries out the punishments, which is the imam

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or his representative, the knowledgeable and just, and the apparent meaning of the verse indicates that whoever commits adultery will be flogged, whether he is married or not, because if the word "nationality" applies to the singular, it indicates the exclusion and includes all individuals, and by married, we mean an adult, sane person who is able to have intercourse with his wife whenever he wants, so if he had intercourse while he was young or insane, or he was single or married, but his wife was absent from him or she had a disease that prevents him from having sexual intercourse with his wife whenever he wants. Intercourse is under the same ruling as a non-married man. The same applies to a woman. Imam Abu Jaafar al-Sadiq (peace be upon him) was asked about the meaning of a married man? He said: Whoever has relief in the morning and goes away is protected.

This is what is indicated by the apparent meaning of the verse, which is that flogging is for the married and unmarried adulterer, but it has been proven by the Mutawatir Sunnah and the consensus of the Islamic schools of thought that the ruling for the married man and married woman is stoning to death, and therefore flogging is for the unmarried man and the married woman, and they are entitled to them.

Stoning because they departed from the general meaning of the verse according to the definitive Sunnah and the establishment of consensus. Rather, it was mentioned in Sahih al-Bukhari and Sahih Muslim that Omar ibn al-Khattab said: "God sent Muhammad with the truth, and sent down the Book to him, and among the things that was sent down was the verse of stoning, so we read it, reasoned with it, and looked at it." (Al-Bukhari, vol. 8, p. 209, edition of the year 1377 AH, and Muslim, p. 107, first section of the second part, edition of the year 1348 AH). In a second narration by Al-Bukhari, vol. 9, p. 86, that Omar bin Al-Khattab said: If it were not

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for people saying: Omar added to the Book of God, I would have written the verse about stoning with my own hand.

She asks: God Almighty said in verse 15 of Surah An-Nisa: (**And those of your women who commit indecency**, **call four of you as witnesses against them; and if they testify**, **detain them in the houses until death takes them**. **Or God will make a way for them**) God Almighty has obligated in this verse that the adulteress be confined in the house and not leave it unless she dies or God makes another way for her. Then He obligated her to be flogged in the verse that we are interpreting, so what is the reason for combining the two verses?

The answer: When interpreting the verse of An-Nisa in Part 2, p. 271, we said: What is meant by the Almighty's saying: (**May God make a way for them**) God Almighty did not make the punishment of imprisonment in the house a permanent ruling, but rather for a limited period, then final legislation occurs, and so it was, as the punishment of confinement in the home was abrogated and replaced by the punishment of stoning for a chaste woman, and flogging for others. Some scholars said: We do not resort to abrogation unless the text appears, or if it is not possible to combine the two rulings. It is assumed that the law did not stipulate that the punishment of imprisonment be abrogated, and that combining it with the punishment of flogging is possible, and therefore the meaning of the two verses is that An unmarried adulteress must be flogged one hundred times, and also imprisoned in the house.

We agree with this speaker if we are convinced that what is meant by the way in the Almighty's saying: (**May God make a way for them**) What is meant by it is something other than the legislation of the final ruling that comes to mind. As for the

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interpretation of the path through marriage as this scholar has taken it, it is far from being understood.

(**And let no compassion take you for them in the religion of God**.) Do not neglect the punishment of the adulterer and the adulteress, but enforce it and be harsh on them, and inflict pain on them, beating and stoning them. Do not let pity or mercy prevent you from doing so, for there is no complacency in the religion of God. The wrath of faith cannot be extinguished by anything except satisfaction.

Most Merciful, the Greatest Messenger (PBUH) said: "If Fatima had stolen, I would have cut off her hand." In Nahj al-Balagha: God imposed retaliation for our sake of bloodshed, and the establishment of punishments out of respect for incest. (**If you believe in God and the Last Day**). This is an affirmation and incitement to establish hudud, and that tolerating them is a disdain for religion (**And let a group of believers witness their torment**.). The purpose of this is for the talk of punishment to spread among the people, so that they will learn and be discouraged. It was said: The minimum that the word of a sect can say is three individuals, and it was said: Rather, one person is sufficient, based on the evidence of the Almighty's saying: (**And if two groups of believers fight**,) - 9 rooms. We spoke in detail in the sixth part of the jurisprudence of Imam Jaafar al-Sadiq (peace be upon him) about the definition of adultery, its conditions and divisions, the methods of proving it and its definition, how to establish it, about the repentance of the adulterer, and other things that the jurists have discussed.

(**The adulterer may only marry an adulteress or a polytheist, and the adulterer may only be married by an adulterer or a polytheist**.). It was said:

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This verse is one of the problems and similarities of the Qur'an because its apparent meaning is the message that an adulterer may only marry an adulteress like him or a polytheist, and that an adulteress may only be married to an adulterer like her or a polytheist, even though the adulterer may marry a chaste and honorable woman, and the adulteress may marry a chaste and honorable one. So how was the apparent meaning of the verse contrary to reality?

In our opinion, the verse is one of the clear rulings, so it is not a statement about reality so that it can be said that it contradicts and contradicts it, nor is it a legal ruling that prohibits the adulterer from marrying a chaste Muslim woman, and the adulteress from marrying a chaste Muslim man. Rather, if they want to marry, he must marry an adulterer like him, or a polytheist, and she must marry an adulterer like her, or a polytheist, as many commentators have claimed... No, this is not it. What is meant is, because a Muslim woman is forbidden from being a polytheist, even if he has been proven to have committed adultery before, and likewise a Muslim woman is forbidden to a polytheist even if she has been proven to have committed adultery before. No, the verse is not a statement of what is, nor a legal ruling. Rather, its apparent meaning - regardless of what was said in the reason for its revelation - is that adultery is one of the most obscene and heinous abominations, and only an immoral prostitute does it. If a willing person desires it, he will not find anyone to respond to his desire. Except for someone who is like him in immorality and debauchery, whether man or woman, and with the word "khshar", the meaning of the verse is similar to saying to the criminal: "Do not approve of you."

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Except for a criminal like you who has no religion or conscience. Where does this relate to the reporting of what happened or the legislation of rulings?

And the Almighty said: (**Or a polytheist**...**or a polytheist**) It indicates that adultery is in the same position as polytheism to God.. God Almighty has equated polytheism with killing a respectable soul with adultery in His ruling, when He said: (**And those who do not call upon any other god with God**, **and do not kill the soul that God has forbidden**, **except justly**, **and do not commit adultery**, **and whoever does that will incur a sin**.) 68 Al-Furqan. The Prophet (PBUH) was asked about the greatest sins, and he mentioned these three (**This was forbidden to believers**) And also for believing women, but I am only mentioning the believing men with dominance... and that is a reference to adultery with apparent context evidence.

(**And those who accuse chaste women and do not bring four witnesses**, **flog them with eighty lashes**.). What is meant by stoning is slandering for adultery, and his saying: "those who slander" is apparent in reference to men, but women are like men in this ruling, and what is meant is chaste and chaste women, whether they are married or unmarried. The scholars have included among them the chaste man in the ruling, just as they have attached women to men in stoning. In short, the ruling of flogging includes both men and women, whether he slandered her with adultery, or she slandered him. The slanderer is flogged or flogged. If one of the slanderers does not bring four witnesses, each one of them will testify that he saw the slant in the eyeliner entering and exiting... The purpose of the large number of witnesses and the strictness of their testimony is for no one to testify to adultery, out of concern for concealment and protecting the family from diaspora and loss.

(**And do not accept any testimony from them ever**, **and those are the transgressors**, **except those who repent after that and amend**. **For indeed**, **God is Forgiving**, **Merciful**.) The pronoun in them refers to the one who slanders

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a chaste man or a chaste woman without bringing four witnesses, and the meaning is that whoever slanders a chaste man or chaste woman and does not prove that with four witnesses, then he is a sinner and his testimony for anything at all is not accepted unless he repents and does good deeds, and after repentance and good conduct his testimony is accepted, whether he repents before the punishment or after it. Abu Hanifa said: His testimony will not be accepted even if he repents, because rejecting it is part of punishment and discipline.. This is an error because the Almighty's saying is without a pause: (**For God is Forgiving and Merciful**) He indicates that his testimony is absolutely accepted, even if he repents after the punishment and declares it openly

One of the most significant verses is the saying of the Greatest Messenger (PBUH): The one who repents from a sin is like one who has no sin.

Cursing between spouses, **verse 6–10**:

((6) **And those who accuse their wives and have no witnesses except themselves – the testimony of one of them is four testimonies in the name of God**. **Indeed**, **he is of the truthful** (6) **And the fifth is that God's curse be upon him if he is one of the liars** (7) **and to avert the torment from her that she bears four testimony in God's name**. **Indeed**, **he is of the liars** (8) **And the fifth is that God's wrath is upon her if he were of the truthful ones** (9) **And had it not been for God's grace and mercy upon you**, **and that God is Forgiving**, **All–Wise** (10))

the language :

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He avoids paying. What is meant by punishment here is punishment.

Parsing:

themselves instead of martyrs. So the testimony of one of them is four.

And his news is the news of those who accuse. God is attached to testimonies. The first fifth is a subject and what comes after it is a predicate. The source is to witness an actor being warded off. The second fifth is in the accusative, connected to four testimonies. The second, in the nominative, is a subject and what comes after it is a predicate. Had it not been for God's grace, the answer had not been deleted, that is, you would have perished.

Meaning:

In the books of jurisprudence, there is a chapter called the Chapter on Li'an, and its source is these verses. It is similar to a mubahalah between a husband who slanders his wife for adultery and has no witnesses to his claim, and the wife who denies the accusation of adultery against herself. The purpose of this li'an is to remove the punishment from the husband due to the slander, or to deny him the child. Li'an is not prescribed except in two cases:

The first: That the husband slanders his legal wife with whom he had a permanent contract for adultery, and that the wife is free from deafness and muteness, and that the husband claims to have witnessed it, and that he has no legal evidence of the adultery. If one of these conditions is not met, it is not permissible to curse.

The second: That the husband denies the woman who gave birth to him in his bed, and it is possible for him to have sex with him, by giving birth to him for six months

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or more from the time of intercourse, and not exceeding the maximum period of pregnancy, otherwise the child will be removed from him without cursing.

And when all of these conditions are met, and the husband accuses his wife of adultery or denies the child from him, then he is subject to the punishment of slander unless he establishes proof or curses, and the form of cursing is for him to say to the legitimate judge: I bear witness by God that I am among the truthful in what I accused my wife of so-and-so of. He says that four times, then says on the fifth time after the judge admonishes him: And upon him is the curse of God if he is one of the liars.

Then the wife bears witness to God four times that he is one of the liars in what he accused her of, and then she says on the fifth time: The wrath of God is upon her if he is one of the truthful ones. They must be in place at the time of the curse, and when the curse is fulfilled according to the previous conditions, the following provisions apply to it:

1 - Annulment of the marriage contract.

2 - The woman is inviolable to the cursed husband forever.

3 - The punishment for slander against the husband is waived.

4 - The child is legally excluded from the husband, so they do not inherit, and the maintenance of one of them is not obligatory on the other. As for the woman, he is her legitimate child, and she is his legal mother.

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If we know the sexual intercourse between spouses and its terms and conditions, it becomes clear to us what is meant by the verses, and therefore we limit our interpretation to mentioning the words that the context refers to:

(**And those who accuse their wives**) By adultery (**And they had no witnesses except themselves**.) As they claim (**The testimony of one of them is four testimonies of God**. **Indeed**, **he is of the truthful**.). The husband says to the legal ruler four times: I bear witness by God that I am among the truthful in what I accused my wife of, so-and-so (**The fifth is that God's curse be upon him if he is one of the liars**.). Then the husband says in the fifth testimony: May God's curse be upon him if he is one of the liars in his claim.

(**And they will avert the torment from her**) That is, the penalty is paid on behalf of the wife on condition (**That you bear four testimonies of God**. **Indeed**, **he is among the liars**.) So you say to the ruler four times: I bear witness by God that he is one of the liars regarding what he accused me of (**The fifth is that God's wrath is upon her if he is among the truthful**.) In what he accused me of obscenity (**And if it were not for the grace of God upon you**) You would have perished (**And God is Forgiving**, **Wise**) This is an allusion to the wisdom of legislating cursing, and that its purpose is to cover up and ward off punishment from the husband due to slander, and to pave the way for the wife to defend herself against the accusation.

They brought deceit, **verse 11-20**:

(**Indeed**, **those who brought immorality are a group of you**. **Do not think it is evil for you**, **but rather it is better for you**. **Every one of them has what he has earned from sin and who The eldest of them has taken over**. **For him is a**

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great punishment. (11) **Had it not been that when you heard him, the believers thought**

And the believing women will treat themselves well, and they will say, "This is clear falsehood." (12) **If four witnesses had not been brought against it, then since they did not bring witnesses, those are with God. They are the liars**. (13) **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter, a great punishment would have touched you for what you divulged therein**. (14) **When you received it. with your tongues, and say with your mouths that of which you have no knowledge, and you think it is easy, while in the sight of God it is great**. (15) **And if not, when you heard it, you would not have said. It is right for us to speak of this. Glory be to You. This is a great slander**. (16) **God exhorts you never to return to the like of it, if you are believers**. (17) **And God makes clear to you. Verses, and God is All-Knowing, All-Wise** (18) **Indeed, those who love for indecency to be spread among those who have believed will have a painful punishment in this world and the Hereafter, and God knows. And you do not know** (19) **And had it not been for God's grace and mercy upon you, and that God is Most Compassionate, Most Merciful** (20))

the language :

The most severe lie. And the group group. And the one who took over his greatness, meaning he bore most of the deeds. And you delve into it, you delve into it. You receive it, that is, you receive the falsehood, and you narrate it to one another. Slander is a lie that baffles the liar because of its horror. And it spreads.

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Parsing:

Asaba news that. Don't think it's a resume. If not, it is a genitive tool meaning "Hala."

The source of the word to speak is the noun. The source is that you are accustomed to the effect for the sake of him admonishing you. The source is that the effect of love is widespread.

Summary of the story of Al-Afk:

Commentators and narrators from all Islamic sects and sects, with the exception of the exceptions, agreed that these verses were revealed to acquit Aisha of the accusation of adultery, and the reason for the accusation was that if the Prophet (PBUH) wanted to travel, he would cast lots among his wives, and whoever got the lot would take her with him. In the fifth year of the Hijri, the Messenger of God (PBUH) invaded Banu Al-Mustaliq, and the lottery fell on Aisha, so he accompanied her with him, and God helped. His noble Prophet ruled over the Banu Mustaliq, and he married the daughter of their leader Al-Harith after she converted to Islam at his invitation. Her name was Barra, so the Messenger changed it to Juwayriyah, and her father and most of the men of the tribe converted to Islam. The Prophet returned to Medina with his victorious procession, traveling day and night, until the second night came, he went down with the army to rest for a while.

When he was given permission to leave, Aisha went to attend to her needs, and when she returned, she lost her necklace, so she went back to seek it and search for it in the place where she had lost it, until when she found it, she returned to the army's

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houses and did not see anyone, so she waited, perhaps they would come back in search of her when they missed her. Safwan bin Al-Mu'tal was behind the army, so he passed by her and recognized her because he had seen her before the veil came down, so he halted his mount and stepped aside until when she rode, he led it. He brought her to the army or to Medina, and here the people of the fabrication had the opportunity, so they spread it and spread it, accusing Aisha of treason with Safwan. The first person to speak out with this fabrication was the head of hypocrisy, Abdullah bin Ubayy, and it was promoted by Hassan bin Thabit, Mistah, and other hypocrites. So God revealed these verses to acquit Aisha.

On this occasion, we point out two things: The first is that the Imami Shiites believe and believe that the women of the prophets are all chaste and pure, and that the Prophet, that is, a prophet, does not put his semen except into purified wombs, and that his wife may be an infidel and will not be a prostitute, because the Messenger

He is more honorable to his Lord and too precious to put under him a prostitute. The Imami scholar Al-Tabarsi said in Majma' al-Bayan: "The women of the prophets must refrain from such a state because it is shameful. God has kept His prophets from anything less than that out of reverence for them and out of respect for what repels people from accepting their words and acting upon their call." It was narrated on the authority of Ibn Abbas that he said: The wife of a prophet never committed adultery, and the betrayal was from Noah's wife because she attributed him to madness. The betrayal by Lot's wife was indicative of his hospitality.

The second matter is that some said: The Prophet (PBUH) consulted with Imam Ali (PBUH) with whomever he consulted regarding the matter of Aisha: He advised him to divorce her, and that this was the motive for her rebellion against the Imam

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on the Day of Camel, and this speaker relied on a narration that we do not know where it is in the authenticity... In addition, the Prophet does not need anyone to advise him, because he is the most knowledgeable and best of all creation, and how can the Prophet doubt his wife, when he knows that he is more honorable to God than to place a prostitute beneath him? .. If the Messenger of God had doubted about Aisha, it would have been intended in the Almighty's saying: (**And had you not said**, **when you heard it**, **it would not be right for us to speak of this**, **Glory be to You**, **this is a great slander**.). No, Muhammad (PBUH) did not doubt Aisha, and whoever attributes this doubt to him has committed a great slander.

This, until there is a second narration that says: The Imam said to the Messenger of God: Your sandals are free from impurity, so how about your wife, and that the Prophet was pleased with that. Ismail Haqqi said in his interpretation of Ruh al-Bayan: "The Prophet consulted Ali about the matter of Aisha. He said, O Messenger of God, she is innocent, and she took her innocence from something that happened to you, which is that we were praying behind you one day, and you were praying in your sandals, and then you took off one of them, so we said, let that be a Sunnah for us, so I said: No, Gabriel said to me: There is impurity in your sandals, and if the impurity is not in your sandals, how can it be for your family? The Prophet was pleased with that." We did not mention this narration out of belief in it, but rather to oppose it to the narration advising divorce.

Meaning:

(**Indeed**, **those who brought the lie are a group of you**. **Do not think it is bad for you**, **but rather it is good for you**.).

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Those who accused Aisha of treason were a group who falsely pretended that they were following the religion of Islam, and had nothing to do with it.. This was made difficult for the Prophet and his companions, and God Almighty said to them: Do not think that this falsehood is evil or harmful.. No, but it has a lot of benefit, including distinguishing the good believer from the malicious hypocrite who loves to spread immorality among the innocent, and including the test of the Messenger of God (may God bless him and grant him peace) and his nation. It increases guidance for those who are guided, and it only increases loss for the hypocrites.

(**For each one of them is what he has earned of sin**.). The conscience of them goes back to the people of fik, and the meaning is that each one of these people will be punished according to the amount of lies and slander that he spread and spread, and that the accusation of slander was proven against Hassan bin Thabit, Mistah, and a woman from Quraysh, so the Prophet (PBUH) imposed punishment on them, and flogged each one of them with eighty lashes. As for Abdullah bin Ubayy, he planned the campaign and escaped the punishment of slander due to his great caution after he implicated others in it, and this is what is meant by the Almighty's saying: (**And whoever of them takes on his elders will have a great punishment**.) In this world by exposing him and revealing his deceit and falsehood to the people, until one of the masters of Khazraj demanded his head for that reason, and one of the masters of Aws also demanded it, and many of the young men of the Ansar insisted on requesting it, including his own son, but his torment in the afterlife was more painful and greater.

(**If only when you heard it**, **the believing men and believing women thought good about themselves and said**, "**This is a clear falsehood**."). The ha in you heard goes back to the ifk. And by themselves, that is, their opinion of one another,

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because all human beings are interdependent and in solidarity, especially the believers, for faith is a covenant and a responsibility. And in the hadith: The believers are like one soul: And in verse 10 of Al-Hujurat: The believers are only brothers. This type of usage occurs frequently in the Qur'an, including: (**And do not kill yourselves**) - 29 women. Among them: (**So greet yourselves**) - 61 Al-Nour. The verse indicates that if a true believer hears falsehood and falsehood, it is not permissible for him to remain silent about it. As for the well-known saying: If speech is silver, then silence is gold, because what is meant by it is speech without knowledge, and idle and false speech such as lying, backbiting, and slander.

You ask: The Almighty's saying: (**And they said**: **This is a clear falsehood**) It indicates that the believer

He must be certain that immorality and the hadith about adultery are disbelieved as soon as he hears it, without proving it. This does not agree with the rational and Islamic principle that says: The refutation is exactly the same as the affirmation, and each of them needs conclusive evidence?

The answer: Yes; There is no doubt about this principle, and it is general to everything, but what is meant by negation here is not to negate adultery in reality and in God Almighty's knowledge, no, but rather what is meant is to negate its ruling and its effects, such as imposing the punishment and frivolity in it, and considering it as if it did not exist in reality unless it is proven by the Sharia method. If the path of proof is absent, the ruling is definitely negated, and therefore the slanderer is punished with eighty lashes in the absence of proof. In a second expression, the lack of Sharia evidence of adultery is evidence of its absence.

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Jurisprudence and effects, and the strongest evidence for that is the Almighty's saying: (**If he had not come to him** That is, for adultery **With four martyrs**, **and since they do not produce witnesses**, **then in the sight of God they are liars**.) That is, they are liars about God's ruling in this world, but His Almighty's knowledge, which relates to things as they are, is based on His ruling in the hereafter.

(**And had it not been for the grace of God upon you and His mercy in this world and the hereafter**, **a great punishment would have afflicted you for what you have neglected**.). Have you digressed, and there is a conscience in it for the delusion and its hadith, and His mercy in this world upon whoever disobeys is concealment and respite until he repents, and in the Hereafter pardon if he repents and repents; Then God Almighty explained the reason for their deserving of the great punishment in this world and the hereafter, He explained it by saying: (**When you received it with your tongues and said with your mouths that of which you had no knowledge**, **and you thought it was easy**, **while in the sight of God it was great**.). You spread false talk with your tongues, and some of you transmit it from one another without evidence, and you think that it is easy, and it is one of the greatest sins and misdeeds in the sight of God, and from the sayings of Imam Ali (peace be upon him): The tongue is seven if it is free of barrenness.

(**And if you had not said**, **when you heard it**, **it would not be right for us to speak of this**.) Basically, in addition to doubting it, one should keep one's tongue away from talk of adultery, even if it is proven by legal evidence, except for the purpose of deterring and rebuking it. And those who talk and take pleasure in talk of adultery and immorality are the most vile and evil people. (**Glory be to You**, **this is a great slander**) What is greater slander and sin than slandering innocent people?

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The true believer defends his fellow believer and does not accuse him of evil or evil as long as he finds a way to do good.

(**God exhorts you never to return to the like of Him, if you are believers**.). He advises you and forbids you, and the like of it is like the hadith of falsehood, so it is not permissible to speak ill of it and listen to it... And in conditioning obedience on faith is an indication that if the believer God forbids him to do something or commands him to do it, he complies and obeys. (**And God makes clear to you the signs, and God is All-Knowing, All-Wise**). He details and clarifies for us what is permissible and what is forbidden in His Book and on the tongue of His Prophet, and He teaches the sinful among us and the obedient, and He treats each with His knowledge, justice, and wisdom.

(**Indeed, those who love for indecency to be spread among those who believe will have a painful punishment in this world and the hereafter**.) Indecency by deleting the genitive, i.e. the hadith of indecency. There is no difference between the one who committed the indecency and the one who spread it. The punishment will be imposed on each of them if the act or slander is proven against him. And in the Hereafter, he will have the torment of burning... And every imperfect person would like to have something similar to him, because someone who bears signs of deficiency cannot bear to see perfection in others. (**And God knows and you do not know**) The believer does not say or do without knowledge, but rather refers what he does not know to the one who knows (**Had it not been for God's grace and mercy upon you**) A great torment will touch you for what you have done (**And God is Compassionate and Merciful**) He wants good for His servants, even if they want evil for themselves.

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Do not follow in the footsteps of Satan, verse 21–25:

(O you who have believed, do not follow the steps of Satan, and whoever follows the steps of Satan – he certainly commands immorality and abomination, even if it were not for the grace of God upon you. And His mercy is that none of you has ever been pure. But God purifies whom He wills, and God is All–Hearing, All–Knowing. (21) And let not those of you who are bountiful and able to give it Relatives, and the needy, and immigrants in the cause of God, and let them pardon and forgive. Do you not love that God should forgive you? And God is Forgiving, Merciful. (22) Indeed, those who accuse

The chaste, heedless, believing women will be cursed in this world and the hereafter, and they will have a great punishment (23) on the Day when their tongues and their hands will bear witness against them. And their feet for what they used to do. (24) That day, God will give them their true religion, and they will know that God is the clear truth. (25))

the language :

He does not swear, he does not swear, from your saying: I swear if I swear. What is meant by chaste women here is those who are chaste and self-protective, and by negligent women with sound breasts who do not think about immorality.

Parsing:

From (from) an additional inflection, and one is a smart object. The infinitive form of "to give" is in the accusative case, meaning "to give." The lam is in "let them

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pardon and let them forgive" and the lam of the matter. Otherwise, you would like (alla) here to talk, like Hala. The source of "to forgive" is the effect of "you love". The day of witness: (day) related to what was attached to it. For them is a painful punishment. On that day, he will be attached to their souls.

Meaning:

(**O you who have believed**, **do not follow in the footsteps of Satan**.) By spreading immorality among those who believe, or by anything that he whispers and calls you to (**And whoever follows the steps of Satan**, **he commands immorality and abomination**.). Whoever empowers Satan to control himself, he will lead him to every evil and vice (**Had it not been for God's grace and mercy upon you**, **none of you would have ever been pure**.). God Almighty has shown us the path of good and the path of evil, forbade us from this, commanded us to do that, and provided us with the ability to

Action and omission, and opening the door of repentance to those who disobey and sin, and this is His grace and mercy. As for His recommendation, He only grants it to those who hear and obey. (**But God purifies whom He wills**, **and God is All–Hearing**, **All–Knowing**) He is also wise and only gives purity to those who do good deeds and have pure hearts.

(**And those of you who are virtuous and wealthy should not give anything to their relatives**, **the needy**, **and the emigrants for the sake of God**.). It was narrated that this verse was revealed about Abu Bakr when he swore that he would never benefit from Mistah bin Athathah after he joined in with those who participated in spreading indecency against the Mother of the Believers. These three

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characteristics were combined in Mistah, meaning closeness to Abu Bakr, poor living, and migrating for the sake of God. He is the son of Abu Bakr's cousin, and he is poor and has no money, and he is one of the immigrants and the Badrians. (**And let them pardon and pardon**. **Would you not like for God to forgive you? And God is Forgiving and Merciful**.). This is a promise from God Almighty to pardon and have mercy on whoever pardons and pardons whoever wrongs him. Imam Zayn al-Abidin (peace be upon him) used to pardon whoever wronged him, then he addressed God by saying: Our Lord, you have commanded us to forgive whoever wronged us, and we have pardoned as you commanded, so pardon us, for you are more deserving of that than us and those who are commanded.

(**Indeed**, **those who accuse chaste**, **heedless**, **believing women will be cursed in this world and the hereafter**, **and they will have a great punishment**.). In verse 4 of this Surah, Glory be to Him, He explained that whoever slanders a woman for adultery, and does not bring four witnesses, his punishment in this worldly life is that the legitimate ruler will flog him with eighty lashes, regardless of who the slanderer is, and Glory be to Him is silent about the punishment of the slanderer and his torment in the Hereafter, and in the verse that we interpret, the Almighty and Majestic has explained that the punishment of the slanderer in the Hereafter is the great punishment if the slanderer was chaste and innocent of what she hurled, and this is it. What is meant by the Almighty's words: women who are unaware of adultery, do not think about it, or do not do it. The same applies to one who accuses a chaste and innocent person of adultery.

(**On the Day when their tongues and their hands and their feet will bear witness against them as to what they used to do**.). In this world, the plaintiff needs witnesses - for example - if a woman claims that so-and-so accused her of

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adultery, and the defendant denies it, then she must prove it, and if she is unable, she can reject her claim. However, in the afterlife, she does not need witnesses, nor is she asked for them, because the perpetrator has no way to deny it, and if it is assumed that he denied it or tried, his limbs and organs will bear witness against him, so every member bears witness.

For the task he performed; His tongue bears witness to speech, his hand to force, his foot to walk, and so on (**On that day**, **God will give them their true religion**, **and they will know that God is the clear truth**.). What is meant by their religion here is their due reward, and the meaning is that God Almighty will hold them accountable tomorrow, and reward them with the reward of truth and justice, and then they will know that what He promised them of resurrection, reckoning, and reward is a right from which there is no escape.

Wicked women are for the wicked, **verse 26–29**:

(**The evil women are for the evil men**, **and the evil men are for the evil women**, **and the good women are for the good men**, **and the good men are for the good women**. **Those are free from what they say**, **forgiveness is theirs**. **And a generous provision**. (26) **O you who have believed**, **do not enter houses other than your own until you have been sociable and have greeted their inhabitants**. **That is better for you**, **perhaps for you**. **Remember** (27) **If you do not find anyone therein**, **do not enter it until you are given permission**. **And if it is said to you**, "**Return**," **then return**. **It is purer for you**. **By God**, **You do knowledgeable things**. (28) **There is no**

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blame on you if you enter uninhabited houses in which are your possessions. **And God knows what you reveal and what you conceal**. (**29**))

the language :

Ask for permission. And the critical wing and sin. Enjoyment is what a person enjoys in the immediate future.

Parsing:

Tasta'suna is in the accusative case of "that" after "hatta," and the same as "until" is called to prayer. And you remember its origin. The infinitive of "that you enter" is a noun with a deleted "fi."

Meaning:

(**Bad women are for bad men**, **bad men are for bad women**, **good women are for good men**, **and good men are for good women**.). The bad is the ugly of everything. It includes beliefs, intentions, qualities, words, and actions of all kinds, and is not specific to adultery. The good is the good of everything. The Holy Qur'an applied the word "bad" to the bad of land, money, speech, and forbidden food, and to everyone who deserved God's wrath and torment from the devils of mankind and the jinn. A group of commentators said: What is meant by "bad" here are those who are filthy among women. And by the bad men are the bad men, and the good women are the good ones, and the good ones are the good ones, and the meaning of the verse is: bad women are for bad men, and bad women are for bad women, and so are good men and good women.

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This statement is not consistent with reality, as we have seen the evil woman married to the good, and the good woman married to the evil. Indeed, this is not consistent with the explicit Qur'an. The Almighty said: (**God set an example for those who disbelieved**: **Noah's wife and Lot's wife**. **They were under two of Our righteous servants**, **but they betrayed them**.) "To what he said" (**And God set as an example for those who believed Pharaoh's wife when she said**, "**My Lord**, **build for me a house with you in Paradise and save me from Pharaoh and his work**.") - 11 Prohibition. It is known that Noah and Lot were infallible prophets, and that Pharaoh was the one who said: I am your Lord, the Most High.

What we see is that what is meant by the bad women in the verse is the bad words and deeds, and the good things are the good ones, and the bad ones are the bad men and women, in order for the males to have dominance over the females, and the good ones are the good ones and also the women in order to give priority. Accordingly, the meaning is that the bad words and deeds come only from the bad men.

Women and the good words and deeds can only be done by those who are good to them, just as the poet said: "And every vessel sprinkles with what is in it."

(**These are acquitted of what they say**. **For them is forgiveness and a generous provision**.). Those refer to good men and good women, and conscience, they say, refers to the bad men and bad women, and that God Almighty bestows forgiveness and paradise on those who are good in soul and deed.

(**O you who have believed**, **do not enter houses other than your own until you have kept company and greeted its people**. **That is better for you**, **so**

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that you may remember.). Until you become accustomed to the command to ask for permission before entering someone else's home, exactly as God Almighty says: (**If your children reach the dream**, **let them ask permission**.) - 59 Al-Nour: Anyone who wants to enter someone else's house must first ask for permission, because entering is a waste of someone else's property, so it is not permissible except with the permission of its owner. Hence the jurists said: Asking for permission is obligatory, and greetings are desirable, and for permission and permission everything that indicates them is sufficient, so he knocked on the door asking for permission, and welcome, then, and after permission, he enters and greets.

(**If you do not find anyone there**, **do not enter it until you are given permission**.). She asks: If there is no one in the house, who gives permission to enter?

Sheikh Al-Maraghi and others answered that what is meant is "if there is no one in it who has permission, whether there is a slave or a boy in it." The most likely answer is that if the house is empty of its people, then it is not permissible for a stranger to enter it unless he sees its owner first and gives permission, as if he said to him: Go to my house and bring me such-and-such from it, or go ahead of me to it and I have no right to you.

(**And if it is said to you**, "**Return**," **then return**, **for it is purer for you**.) Do not insist on asking to enter, and do not harbor any animosity towards the owner of the house, and treat him with the best and say: He has a legitimate excuse. See the interpretation of the Almighty's saying: (**And speak kindly to people**) - 83 Al-Baqarah, vol. 1, p. 141, paragraph: "The origin of health" (**And God is All-Knowing of what you do**). This is a threat and a warning to those who insult and seek the absence of those who do not allow them to enter their home.

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(**There is no sin on you if you enter uninhabited houses that contain your belongings**.). What is meant by these houses is public places such as hotels and shops. Whoever has luggage in a hotel or shop has the right to enter it and take his luggage from it without asking its owner for special permission, because

Whoever opens his door to everyone has given them general permission, and also the owner of the hotel and the shop has no secrets in them, so there is no reason – permission – to ask for permission. (**And God knows what you reveal and what you conceal**). It indicates that it is not permissible for a person to enter another person's home with the intention of betraying and harming his family, and that whoever intends that, God knows his intention and will hold him accountable for it.

Hijab and lowering one's gaze, verses 30–31:

(**Tell the believers to lower their gazes and guard their private parts. That is purer for them. Indeed, God is aware of what they do**. (30) **And say to the believing women. They should lower their gazes, guard their private parts, and not display their adornment except what is apparent, and let them draw their veils over their bosoms, and not display Their adornment is only for their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons. Or the sons of their sisters, or their wives, or what their right hands possess, or followers who are not privy to men or children, who do not reveal their private parts. women, and let them not strike their feet so that what they hide of their adornment may be known. And repent to God all together, O believers, that you may succeed**. (31))

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the language :

Khamr is the plural of khimar, which is what a woman covers her head with. Pockets are the plural of pockets, which is an opening at the top of the shirt, and what is meant here is the chest. Arba is the need, and what is meant by it is the need

To women. They did not show women's private parts, that is, they did not know what they were, nor did they differentiate between them and other parts of the body.

Parsing:

They ignore the present tense with the omitted blaam of the command, i.e. to ignore. Otherwise, what would appear in place of their adornment. Otherwise, their husbands have a substitute by repeating the omitted preposition from to anyone, that is, they do not show their adornment to anyone except their husbands. Not possessing wealth is a characteristic of the followers.

Meaning:

These two verses are among the verses of rulings, and they include the obligation of lowering one's gaze on women and men, protecting one's private parts from adultery, and wearing the hijab, and the details are as follows:

(**Tell the believers to lower their gazes**). God Almighty commanded men to .1 stop looking, but he was general and did not mention the action related to it, and he clarified what they should stop their gaze from. God Almighty remained silent about that, relying on the context, for what appears to be the prohibition of looking at

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foreign women. Most jurists have agreed that it is not permissible for a man to look at any part of a foreign woman's body except at her face and hands, provided that the looking is without pleasure, and that there is no fear of falling into forbidden things with it. This is if it is a woman. A Muslim woman whose religion prohibits unveiling. As for other women whose religion does not prohibit unveiling, the jurists differed regarding the permissibility of looking at anything other than the face and hands of her, so a group of them permitted it, and they also permitted looking at the hair of Muslim women from the desert people because they would not stop if they were prohibited.

(**And they guard their private parts**) Of adultery, and God Almighty .2 introduced the word "from" to the eyes, not the private parts, because the private parts must be maintained except in one case, which is the privacy of the spouses, unlike looking, as it is not forbidden except in some cases. (**That is purer for them**. **Indeed**, **God is Aware of what they do**.). This is an indication of turning a blind eye to forbidden things, which is purer for the soul, closer to piety, and farther away from sins and misdeeds.

(**And tell the believing women to lower their gazes and guard their** .3 **private parts**.). The Imami Shiite jurists said: It is forbidden for a woman to look at a man, what it is forbidden for him to look at her, and it is permissible for her to look at him what it is permissible for him to look at her, that is, at the face and palms only. The meaning of this is that a woman is not permissible for her to look at a man's hair, just as it is not permissible for him to look at her hair. Others said: Rather, it is permissible for her to look at his entire body except what is between the navel and the knee. The detail in our book is on jurisprudence according to the five schools of

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thought, detailing what must be covered and what is forbidden to be seen from the body.

(**They do not display their adornment except what is apparent**.). What is .4 meant by adornment here is its place, because adornment as it is is not forbidden to look at, and what is apparently meant by the place of adornment is only the face and the palms. The jurists have used this verse as evidence for the obligation of the hijab, and that all of a woman's body is awrah except what is excluded from it, i.e. the face and the palms. Imam Jaafar al-Sadiq (peace be upon him) was asked about the arms: Are they among the adornments about which God said: And they should not display their adornment? He said: Yes, and what is below the face and palm of adornment. That is, forbidden. In Ahkam Al-Ayat by Al-Jassas, one of the Hanafi imams: "What is meant is what appears on the face and hands." In the interpretation of Al-Razi Al-Shafi'i: "They agreed that the face and palms are not private parts."

(**And let them wear their veils over their pockets**.). Harm bin i.e. to tell. The veil is a head covering. The pocket is the opening of the shirt, and what is meant here is the chest in terms of giving the name of the place to the place, and the meaning is that women must draw the veil in the front to cover the breasts and throats.. The women of the pre-Islamic era used to cover their heads with the veil, and lower it behind the back, so that their chests and throats were visible, and they remained like that until this verse was revealed, so they pulled the veil forward to cover the breasts and throat with it.

Sfour or meat shop?

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Islam permitted women to uncover the face and hands because the necessity of life required that, and it considered anything other than them to be shameful because it is a path of danger and danger. The Greatest Messenger (PBUH) said:

"Whoever grazes his sheep around the time of fever, his soul urges him to graze them therein." This is the witnessed reality. Whenever you turn your gaze, you see many images of him. As soon as the woman let down her hair, she went to the barber, and from there she exposed the chest, shoulder and leg, to "the mini-pocket and cunning responds" to the fashions that develop day by day, embodying femininity, telling it limb by limb, and displaying it in the streets and markets. As if it were meat in a butcher shop... The secret is that most women do not go further than showing off their adornment and displaying their beauty.

The most astonishing thing I read in this regard is that in the city of Hamburg, West Germany, there is a terrible street lined with shops along both sides, and in the facades of every shop, women are displayed in the facades of customers and onlookers, and they are naked in unimaginably abnormal positions. And that everything that seems impossible is actually achieved, and this display continues throughout the night and day. This is the consequence of false freedom. I read this, and I shuddered from the horror of what I read, and the first thing it inspired was To this bare street, in the near or distant future, it will move to our country, just as the Mini Jeep and others moved, as long as we continue to imitate the West.. We seek refuge in God from what tomorrow holds.

On this occasion, we point out that if a woman is fond of displaying her adornment and beauty, and embodying her femininity in every way, then many men are fond of displaying their personality and attaching fame to them, even if it is a lie and deceit,

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and if a woman is jealous and envious of those who compete with her in adornment and beauty, then men who are fond of fame are more envious and more hateful towards those who have a name that can be mentioned... In the year 1957, an Egyptian writer published a speech mocking a fatwa. The sheikhs of Al-Azhar prohibited women from wearing swimsuits, and he said in what he said: Islam is innocent of this fatwa. So a word was published in response to it, and it was proven that the sheikhs of Al-Azhar spoke the words of Islam and the Qur'an, and it cited a verse: (**They do not display their adornment**).

A few days later, I happened to visit a sheikh with a colleague, and when we settled down to sit down, the sheikh approached me and said: How do you make it permissible to wear a swimsuit and respond to the sheikhs of Al-Azhar who issued a fatwa prohibiting it?

I said: On the contrary, I supported the fatwa of the sheikhs, and refuted the opinion of those who responded to them.

He said: No, and I have kept the newspaper in which you published your statement so that I can respond to you with it.

I said: Give it.. So he quickly got up, brought the newspaper and began reading enthusiastically like a victorious man.

I said: What did you see? .. He was astonished and fell into his hands.. And this scene was attended - praise be to God - by my companion Al-Sayyid and a sheikh from the Sheikh's relatives - on the sidelines. The two witnesses are still alive. We are now in the summer of 1969.

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I do not find an explanation for why this sheikh began to deny himself, except that he - may God forgive him - was wishing me missteps and curses, so he began looking for the lamp and the wick - as the workers say - to spread it and spread it, and when he read my name in the newspaper, his latent, pent-up hatred stirred, and his love of defaming me overwhelmed his sight and insight, so he saw white as black, and truth as false. There are no heresies, for hatred, just like love, blinds and deafens, and God Almighty has spoken the truth: (**They have hearts with which they do not understand**, **and they have eyes with which they do not see**, **and they have ears with which they do not hear**. **They are like cattle**, **nay**, **they are more astray**. **It is they who are heedless**.) 178 Al-A'raf.

I did not mention this hadith complaining or complaining... No, experiences have taught me not to care about liars, but the pen dictated it to me, and did not leave me a choice, and this is the same with me whenever I turn to it.

After God Almighty forbade Muslim women from revealing any areas of adornment except the face and palms, after this He permitted them to display anything other than that for twelve types:

(**And they do not display their adornment except to their wives**.) Each .1 spouse has the right to see whatever he wants from his partner.

(**Or their fathers**) This includes paternal and maternal grandparents. .2

(**Or their stepfathers**) Parents of married couples include paternal and maternal .3 grandparents.

(**Or their children**) The child was born, whether male or female. .4

(**Or their husband's children**) And if they go down. .5

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(**Or their brothers**) From the mother and father or from one of them. . 6

(**Or their brothers' sons**) And if they go down. . 7

(**Or their sisters' sons**) like that. . 8

(**Or their wives**) It is forbidden for a Muslim woman to strip herself of her . 9
private parts in front of someone like her, even if it is her mother or her son. It is also forbidden for her to look at their private parts. It is permissible for her to strip herself of anything other than shameful things in front of a Muslim woman like her, and it is not permissible to do so in front of a non-Muslim woman. This is what the verse indicates, and what contradicts it is left out. In some narrations, if Muslim women strip naked in front of non-Muslim women, they describe that to their husbands.

(**Or what their right hands possessed**) Of female slaves and maidservants. As . 10
for the slave, it is not permissible for him to look at his mistress except the face and hands, even if he is a eunuch, and whatever sayings and narrations contradict that is abandoned... In any case, this ruling is not a topic today, as there are no female slaves or slaves.

(**Or the men who are not worthy of respect**.) They are the ones who . 11
interact with the family, and follow it most of the time, and they have no desire for women for a physical reason such as old age and impotence, or a mental reason such as dementia.

(**Or children who did not reveal the private parts of women**.) What is . 12
meant by sex child is boys who do not differentiate between private parts and other parts of the body.

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(**And let them not strike their feet so that what they conceal of their adornment is known**.) Women used to wear anklets, and this custom still exists in many Arab countries. Some of them would hit the ground with their feet to make their anklets rattle to irritate men or make them feel that they were wearing anklets, so God forbade them from doing so. It indicates that a woman should not make any movement that arouses desire or awakens feelings (**And repent to God all together**, **O believers**, **that you may succeed**.). They abstained from what God has forbidden, and whoever has committed a sin should correct it through repentance, for it is heard by God.

And marry the days among you, **verse 32–34**

(**And marry the days among you and the righteous among your male and female servants**, **if they are**

Poor people, **God will enrich them out of His bounty**, **and God is All–Sufficient**, **All–Knowing** (**32**) **And let those who do not find marriage remain chaste until God enriches them out of His bounty**. **They seek a record of what your right hands possess**, **so write to them if you know any good in them**, **and give them of the wealth of God which He has given you**, **and do not force your young women into prostitution if They seek protection**, **in order to seek the comfort of the life of this world**. **And whoever compels them**, **then indeed**, **after their compulsion**, **God is Forgiving and Merciful**. (**33**) **And indeed We have sent down to you signs**. **Clear explanations and an example from those who passed away before you and an admonition to the righteous** (**34**))

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the language :

Al-Ayami is the plural of im, which is an unmarried man or woman, whether virgin or married. Female slaves are the plural of female slaves, and they are owned. What is meant by the letter here is that the slave corresponds with his master over a certain amount of money, and if he pays it in full, he becomes free. And prostitution and adultery. And fortification is chastity.

Parsing:

Some of you are related to something deleted immediately from my days, and some are for the statement. And the same is true of your servants. And until God enriches them, the verb is in the accusative case, that after until. The infinitive in the genitive case is "to seek" related to what you hate.

Meaning:

(**And marry the days among you**). The speech is for all Muslims, and the matter here is desirable.

No, it is not obligatory. Ayyam is one who has no husband, and it is called a single man or woman. After God Almighty commanded men and women to guard their private parts, refrain from forbidden sight, and forbade women from displaying their adornment in front of foreigners - after this he commanded cooperation in facilitating marriage for all those who need it, women and men, because singleness is the source of ugliness and vices such as adultery and sodomy, and marriage is a protection against that, and so the Greatest Messenger said. (PBUH): The worst of

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you are the single ones.. Marriage is from my Sunnah, so whoever turns away from my Sunnah is not from me.

(**And the righteous among your male and female servants**). What is meant by the righteous here are believers. And servants are the plural of slave. And female slaves is the plural of female slave, and the meaning is also, "Marry whatever male and female slaves you own if they are believers.. This ruling is not the subject of today." (**If they are poor**, **God will enrich them of His bounty**.). Most people do not look at the religion and morals of the suitor, but rather look at his prestige and money. So God Almighty denounced those who do that, and said: God is able to make the poor rich and impoverish the rich, and poverty to Him, the Almighty, is the poverty of religion and morals, and in the hadith: If someone comes to you whose religion and morals you are satisfied with, then marry him. If you do not, there will be strife on earth and great corruption. (**And God is All–Encompassing**, **All–Knowing**) With His grace and mercy, He accommodates those who ask Him and those who do not ask Him.

(**And let those who do not find marriage remain chaste until God enriches them of His bounty**.). You ask: God Almighty said in the previous verse: (**If they are poor**, **God will enrich them of His bounty**.). This appears to be a promise from God Almighty to provide wealth to the poor, and that he should not abstain from marriage just because of poverty, because God is sufficient for him and enriches him. Then God Almighty said without a pause: Whoever does not find the dowry and maintenance for marriage should not engage in immorality, and he must be patient until God expands. So what is the reason for combining the two verses?

The answer: There is no dissonance between them in order to ask about the reason for the combination, because what is meant by the first verse is the woman's

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guardians, and that they should not reject the suitor because of his poverty, and what is meant by the second verse is the poor person in particular, and that if people reject him and do not marry him because of his poverty, then he must be patient and strive, relying on God, until the reasons for marriage are prepared for him.

(**And as for those who seek a letter from among what your right hands possess**, **write to them if you know any good in them**, **and give them of the wealth of God which He has given you**.). Whoever has a property is able to earn a slave

Whether he or she is a female slave, he may write to him, that is, to agree with him that the possessed person will pay a sum of money at a specific time in one installment, or in installments. If he pays it in full to his master, the possessed person becomes free. If he pays some, he will be freed in proportion to what he paid, if the contract was absolute and not conditional on paying all of it. Otherwise, nothing of him will be freed. It is said: The slave is not freed, either he is completely freed, or he is also a slave. It is desirable for the master to deduct from the owned property some of the money agreed upon, and this is what is meant by the Almighty's saying: (**And give them of God's wealth**) The jurists have termed this transaction between the owned person and his master as correspondence, as God Almighty says: (**They seek a book**...**so write to them**.).

(**And do not force your girls into prostitution if they want to be chaste**, **seeking the comfort of the worldly life**.). What is meant by girls here is female slaves, and they do not exist in this era, and prostitution is adultery.. The people of

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pre-Islamic times hated female slaves and slave girls for committing adultery in order to seek money, so God Almighty forbade that.

You ask: What is apparent from the Almighty's saying: (**If they want a fortification**) Forcing a female slave to commit adultery is only forbidden if she wants chastity and preservation, but if she wants and desires adultery, is there anything wrong with her committing adultery, knowing that adultery is forbidden in all circumstances?

The answer: The intended meaning of the conditional article varies depending on the purposes and evidence. What is meant by the conditional article, such as (that) and (if), may be the restriction and the suspension, a fact and a reality, meaning that the speaker intends to fulfill the condition when there is a condition, and not to fulfill it when it is not. An example of this is when you say to your friend: If you do this, I will do the same. You have made your action dependent on your friend's action, and you have made his action a condition for your action, so that if he did not do it, you would not do it.

The speaker may mean by the conditional device merely to state the subject without making any comment on anything, such as if you say to your friend: If you have a son, do not buy him a bike. By the word (that), you do not mean restriction and comment here. Rather, you wanted to express your opinion and your dislike for children riding bicycles. If you had wanted the condition and restriction, the meaning would be: If you do not have a son, then buy your child a bike. This is pure nonsense, and the Almighty says: (**If they want a fortification**) From this perspective, that is, the word (that) does not mean restriction or condition, but rather

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I mentioned it simply to clarify the reality, and that if the nation wants chastity and preservation, it is more appropriate for you to want it.. If the word (that) meant the comment and condition to be true, the meaning would be: You must force girls to commit adultery if they want to commit adultery.. Obviously, coercion is not conceivable with the presence of will, just as a boy riding a bicycle is not conceivable with the absence of it.

Spoken and understood:

In a second expression, the word (that) and (if) and so on indicate one thing in one situation, and indicate two things in another situation, and one of the two indications is called the meaning of the operative, and the second is called the meaning of the concept in the terminology of the scholars of jurisprudence, and the operative is the literal text that the speaker utters, and the concept is that which is not spoken, but is indicated by a gesture and a sign, not by a text or a phrase, and an example of this is to say To your friend: If you honor me, I will honor you. What is said here indicates that you honor him when he honors you.

As for the concept, it is what the utterance refers to, and one can benefit from its content, not from its text. In the aforementioned example, it is: If you do not honor me, then I will not honor you. This sentence was not spoken by the speaker, but it is understood from the operative part of his words that include (that). The verse we are considering is of the first type, that is, it has one meaning, which is the meaning of the operative word and the phrase only, and it does not have the meaning of the concept or the reference at all.. The meaning that the verse indicates is the impermissibility of coercion to adultery with the will to cover it, and there is nothing behind this meaning at all, because this thing behind the operative word cannot be without one of two things: either the permissibility of being forced to commit

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adultery with the will and desire for it, and this is impossible because Coercion into something does not combine with his will and desire for it, and this is clear. As for the permissibility of coercion when he does not want it, this is impossible for God because God Almighty does not permit immorality under any circumstances.

(**And whoever compels them**, **God is Forgiving and Merciful**, **after their coercion**.) For women who are forced to commit adultery, because the punishment is on the one who forced it, not on the one who forced it. The Greatest Messenger (PBUH) said: What they were forced to do will be removed from my nation... and whoever forces another person to do what is forbidden, God will forgive him if

Tab and pineapple (**And We have sent down to you clear verses and an example from those who passed away before you**, **and an admonition to the righteous**.). What is meant by the verses is the rulings of the Qur'an and its teachings, and they are clear and apparent and (for example) a reference to the news and stories of the past, and an admonition to the righteous, that is, guidance to those who seek guidance. The meaning is that God Almighty sent down the Qur'an as a clear explanation of what we need of the rulings, and information about the past, and guidance for those who followed it, and honor for those who followed it.

God is the light of the heavens and the earth, **verse 35–38**:

(**God is the light of the heavens and the earth**. **The likeness of His light is like a niche in which is a lamp**. **The lamp is in a glass**. **The glass is as if it were a pearly star lit from a blessed tree**. **An olive tree neither of the east nor of the west**, **whose oil would almost shine even if no fire touched it**. **Light upon light**. **God guides to His light whomsoever He wills**, **and God sets forth**

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examples for people. And God is All-Knowing of all things. (35) In houses that God has permitted to be raised, and His name is mentioned therein. He glorifies Him therein in the mornings and the evenings. (36) Men who are not distracted by commerce. And there is no trade other than the remembrance of God and the establishment of prayer and the paying of zakat. They fear a day in which hearts and eyes will be turned (37) so that God may reward them for the best of what they have done. And He increases them of His bounty, and God provides for whomever He wills without reckoning (38))

the language :

The niche refers to the niche in the wall without a window in which a lamp or the like is placed.

It is also used to refer to the pillar on top of which the lamp is placed. Pearly, meaning it resembles pearls in its purity. Al-Ghudhu is the plural of ghuduwa, which is the morning, and Al-Aasal is the plural of Aseel, which is the evening.

Parsing:

Olive instead of tree, and what follows it is an adjective. Light upon light (light) is a predicate of a deleted subject, meaning that is light upon light and (**On light**) Related to the deleted adjective for light. The infinitive form of "to be raised" is in the accusative case by removing the subjunctive, that is, to be raised. There are verses related to yasibah, and there is a substitute for the one in verses, such as: (**As for those who are happy, they will be in Paradise, abiding therein forever**.) -

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108 Hood. And active men swim. And to reward them is related to the omitted, that is, they did that in order to reward them. The best second participle is to reward them, because it means to give them.

Meaning:

In His Mighty Book, God Almighty referred to the greatness of the universe and what is in it hundreds of times, expressing it in many of His verses in terms of the heavens and the earth. The purpose of this is for man to infer the greatness of the universe based on the existence and greatness of the entity, and to be certain of his Lord and Creator. God Almighty has mentioned in some verses that the creation of the universe is more severe and greater than the creation of man, despite the exquisite workmanship and beauty of creation in it. The Almighty said: (**Are you stronger in creation**, **or is the sky created by Him?**) - 27 Al-Naziat. And he said: (**The creation of the heavens and the earth is greater than the creation of people**, **but most people do not know**) 57 - Forgiver.

The heavens and the earth, with their tightness, arrangement, and order, are the greatest and clearest evidence of the greatness of the Creator in His power, knowledge, and wisdom... And because the universe is the clearest evidence of the existence of God, and because light is more apparent than all that is apparent, the Almighty said: (**God is the light of the heavens and the earth**). What is meant by the light of God is His greatness in His power, knowledge, and wisdom, and this greatness is manifested in His creation

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The universe, so everything in its earth and sky indicates a clear and clear indication of the existence and greatness of God, and with this it becomes clear to us that there

is no difference between saying: The heavens and the earth are the light of God, and between saying: God is the light of the heavens and the earth, because the meaning of the first sentence is that the greatness of the universe indicates the greatness of God, and the meaning of the second is that the greatness of God is revealed in the greatness of the universe. It is exactly like your saying: The mastery of this building indicates the skill of the builder, and the skill of the builder has been demonstrated in mastering this. Construction.

(**The likeness of His light is like a niche in which is a lamp**. **The lamp is in a glass**. **The glass is as if it were a pearly star**, **kindled from a blessed tree**, **an olive neither of the east nor of A western oil whose oil would almost shine even if no fire touched it**, **light upon light**.). This is an example that God Almighty gave of the clarity and appearance of the evidence of His existence, and that it exists in every part of the universe. This example is summed up by a lamp placed in a niche in the wall of the house that confines its light and collects it, without air penetrating it. This lamp is inside a lamp of clear, transparent glass that sparkles like a shining star. As for the oil in it, it is from an olive that is neither eastern, only touched by the sun at sunrise, nor western, reached by the sun. At sunset only, rather it is east-west because it faces the sun morning and evening, and is not shaded by a mountain, a tree, or a wall. Hence, its oil is pure and clear, almost shining without burning, so if the fire touches it, its light shines and shines. (**Light upon light**). The light of the lamp, the light of clear glass, and the light of pure oil. In brief words, the lamp increased illumination due to the purity of the oil, the purity of the lamp, and the window's confinement of the lamp's light and its protection from the tampering of the winds.

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(**God guides to His light whom He wills**) If they follow the path that He has appointed for guidance, because God Almighty is Wise and does not do anything arbitrarily, and those whom He guides and rewards are those who see His signs and act upon them, and He referred to them in the following verse by saying: (**Men who are not distracted by trade or sale from the remembrance of God**) etc. (**God gives examples to people**) Among them is this eloquent example: that whoever dies will perish with clear evidence, and whoever lives will live with clear proof (**And God is All-Knowing**) He knows the stubborn ungratefulness of His bright evidence and conclusive proofs, and He rewards him with Hell and a wretched abode.

(**In houses that God has permitted to be raised and His name to be mentioned in them**.). What is meant by houses here are mosques.

And by raising them, they were built... after God Almighty mentioned that He guides to His light whomever He wills. He mentioned the mosques and that God Almighty has permitted their construction because the believers inhabit them with prayers in the morning and evening. (**He is glorified therein in the mornings and evenings by men who are not distracted by trade or selling from the remembrance of God**, **the establishment of prayer**, **and the paying of zakat**.). Trade and selling here are a metaphor for absolute work for the world of any kind, but trade was specifically mentioned because it is more profitable and stronger in terms of income than all other works. The meaning is that the believers work for this world in the markets, fields, factories, etc., and they also work for the afterlife, so they pray, fast, pay zakat, and perform Hajj, and the world does not distract them from the afterlife, nor does the afterlife distract from this world, acting

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according to the Almighty's saying: (**And seek**, **through what God has given you**, **the home of the Hereafter**, **and do not forget your share of this world**.) – 77 stories.

(**They fear a day when hearts and eyes will be transformed**.) This is a metaphor for the fear and terror of criminals, while good people are safe from greater terror (**May God reward them for the best of what they have done**) Of the good and righteous deeds, Imam Ali (peace be upon him) said: No one will achieve good except the one who does it, and no one will be rewarded with evil except the one who does it. (**And He increases them of His bounty**) Exponentially (**And God provides for whomever He wills without reckoning**.) That is, without merit, but rather as a favor and generosity on his part. The author of travel said: Whoever has a record of bad deeds devoid of judgment will enter Paradise without reckoning, and whoever has a record of good deeds devoid of good deeds will enter Hell without reckoning. As for those who will be held accountable, they are those who mix a good deed with another bad deed.

Their deeds are like a mirage, **verse 39–42**:

(**And those who disbelieve**, **their deeds are like a mirage in a valley**, **which the thirsty person thinks is water**, **until when he comes to it he does not find it to be anything**, **but he finds God with him**, **and He will pay him his account**, **and God is quick**. **Reckoning** (39) **Or like the darknesses in a deep sea covered by waves**, **and above them are waves and clouds**, **darknesses**, **one upon another**, **when he puts out his hand**. **Hardly**

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(40) **Have you not seen that whoever is in the heavens and the earth and the birds glorify Him in rows**, **each of whom knows his prayer? And His praise**, **and God is All-Knowing of what they do** (41) **And to God belongs the dominion of the heavens and the earth**, **and to God is the return** (42))

the language :

A mirage is a ray of sunlight in the desert that the viewer imagines as water flowing on the ground. Waqi'a is the plural of Qa'a, which is flat on the ground. A great storm of water, its waves pile up. He covers him and covers him. And they spread their wings in the air. And fate is the reference.

Parsing:

Baqi'a Ba is a preposition, and Qi'a is a genitive case related to the deleted adjective for a mirage. Or like darkness over a mirage. Above it is a wave, a subject and a predicate, and the sentence is an adjective of waves. Above it is a cloud like that. And darkness is a predicate of a deleted subject, meaning these are darkness. From light (from) is an inflected addition and light is a subject. The bird is a sympathy for those in the heavens. And descriptions of the state of birds.

Meaning:

(**And those who disbelieve**, **their deeds are like a mirage in a valley**, **which the thirsty person thinks is water**, **until when he comes to it he finds it to be nothing**.). What is meant by unbelievers here is someone who denies the prophethood of Muhammad (PBUH) out of fanaticism and stubbornness, or out of negligence and negligence, meaning he did not search for the truth, even though he is capable of searching.

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And look... after God Almighty mentioned those who are not distracted by trade from the remembrance of God, and that He rewards them with the best of what they have done, He mentioned these deniers, and that they trusted falsehood and believed it to be a truth that would benefit them from God, just like a thirsty person who trusts in a deceitful mirage, and if he wants to drink from it he finds him deserted, increasing his thirst upon thirst... This description is not specific to one who disbelieves in God. Or by the prophecy of Muhammad (PBUH)... No, it applies to many of the nation of Muhammad (PBUH) who think of themselves as good and pious, and they are the mount of Satan and enemies of the Most Merciful.. Do goodness and piety combine with arrogance and hatred against the servants of God, and preoccupation with the world and its ruins?

(**And he found God with him**, **and He paid him his account**, **and God is quick in reckoning**.). He found God, that is, he found his reckoning and reward, and his conscience returns to work, or to the coming indicated by the word came, and the meaning is that the disbeliever believes, while he is in the abode of this world, that he will be saved from God's punishment due to the good deeds he has done... But when he stands before God to discuss the reckoning, he does not find anything of what he imagined and imagined, but rather he finds sins and misdeeds, and reckoning and punishment, and his hope is disappointed just as he who trusted in mirages was disappointed.

(**Or like darknesses in a deep sea covered by waves**, **and above them waves and clouds**, **darknesses one upon another**. **If he put out his hand**, **he could hardly see it**.). A deep, deep sea, over which waves overlap, one on top of the other, and above all there is a heavy, thick cloud.. This is the most eloquent analogy

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for the people of desires and whims who have drowned in a sea of ugliness and vices: lies, hypocrisy, hatred, deceit, vanity, pride, greed, and greed... to infinity. And whoever lives in this darkness in which he sees nothing, how can he see the truth and realize it?

(**And whoever God does not give light to him, he has no light**.). Al-Tabarsi said: What is meant is that if God does not grant him salvation in the Hereafter, there is no salvation for him. What we understand is that those who are not guided to the path of truth to which God has guided them live in the confusion of ignorance and misguidance.

(**Have you not seen that whoever is in the heavens and the earth and the birds glorify Him in clear ranks, each one of them knows his prayer and glorification, and God is All-Knowing of what they do?**). See verse 44 of Surah Al-Isra,

Paragraph: "Everything glorifies His praise" (**To God belongs the dominion of the heavens and the earth**) Because He is their Creator, and the Creator is the True Owner (**And to God is the final destination**) For reckoning and punishment.

Water, verse 43-46:

(**Have you not seen that God causes clouds, then brings them together, then makes them into cumulus, and you see rain coming out through them and sending down from the sky mountains in which there is hail? So He afflicts with it whom He wills and turns it away from whom He wills. It is almost**

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like a tooth. Its lightning takes away sight. (43) God turns the night and the day. Indeed, in that is a lesson. For those with vision (44) And God created every living creature from water, and among them are those that walk on their stomachs, and among them are those that walk on two legs, and among them are those that walk on Four: God creates what He wills. Indeed, God has power over all things (45) We have sent down clear signs, and God guides whom He wills to a straight path (46))

the language :

He drives a companion to the market. Rubble piled on top of each other. And compose collects. And rain and rain. Through him and among him. The shortness is the light and the glory is the tide. He turns night and day, disposing of them.

Parsing:

From mountains instead of shatmal from the sky with the return of the preposition. Al-Tabarsi said: In it

Related to the deletion of an adjective for mountains, and the same is the case with cold, i.e. an adjective after an adjective. He who walks on his stomach, and he who walks on all fours (who) is used here to refer to one who has no sense.

Meaning:

(**Have you not seen that God causes clouds, then brings them together, then makes them into cumulus, and you see rain coming out through them and sending down from the sky mountains in which there is hail?**). God Almighty

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sends the winds, which raise clouds that they drive from one country to another, then they gather some of them on top of others in the form of mountains, and in these clouds there is liquid water, frozen into pieces of ice called hail, which comes out of the clouds. (**He infects with it whoever He wants and turns it away from whomever He wants**.). God Almighty disposes of hail according to His wisdom. If it requires the destruction of a crop or anything, He sends hail upon it, otherwise He averts it from it. A similar example was presented in verse 12 of Surah Al-Ra'ad, vol. 4, pg. 388, and we said there and on various occasions: that cosmic phenomena are based directly on their natural causes, and reach God Almighty through intermediary because He is the Creator of the universe and what is in it.

(**His lightning almost takes away sight**). The conscience of his lightning returns to the clouds, and he takes them away and snatches them. God Almighty said: (**The lightning almost catches their sight**) - 20 Al-Baqarah (**God turns the night and the day**) Long and short (**Indeed**, **in that**) Volatility (**A lesson for those with insight**) Those who do not stop at the apparent causes, and realize their Creator and Creator.

(**And God created every living creature from water**, **and among them are those that walk on their stomachs**, **and among them are those that walk on two legs**, **and among them are those that walk on all fours**.). There is evidence of God's power and oneness that cannot be counted, some of which is evident in the creation of inanimate objects, some of which we see in the creation of plants, some of them in the creation of animals, and what crawls on the earth, and this is referred to in this verse, and the place of witness in the animal of God's power and greatness is that water is an essential element in the formation and composition of the animal, and the reality of water is one even though the animal that was created from it is

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diverse, for among them is one who walks on its stomach. Such as reptiles, some of them walk on two legs like humans, and some of them walk on all fours such as cattle, horses, mules, donkeys, and wild animals..

In addition to other types that God Almighty referred to when He said: (**God creates what He wills**. **Indeed**, **God has power over all things**). All animals, from the lowest type to the highest, move in the most perfect order and do what suits them and agrees with their interests. This is conclusive evidence that behind this is a great Creator and a wise Administrator.

(**We have sent down clear verses**). God Almighty has established evidence of His existence, greatness, and oneness, including the creation of all kinds of creatures, and He has not left any excuse for any reason. Imam Ali (peace be upon him) said: He created for them a wondrous creation of animals and dead things, motionless and motionless, and he established from clear evidence of the gentleness of his making, and the greatness of his power was as long as they submitted to him, acknowledged him and submitted to him. (**And God guides whom He wills to a straight path**). There is no doubt that whoever follows the straight path that God Almighty has commanded him to follow is guided by God, but whoever disobeys the command of God Almighty and deviates from His path is astray in the sight of God and among the people. There is no doubt about that.

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The Hypocrites, **verse 47–54**:

(**And they say**, "**We believe in God and in the Messenger**, **and we obey**." **Then a party of them turns away after that**, **but those are not believers**. (**47**) **And when they are called to God And His Messenger to judge between**

them when a party of them turn away (48) **And if they have the right, they will come to Him submissively** (49) **Is there disease in their hearts or something? Did they doubt, or did they fear that God and His Messenger would be unjust to them? Nay, it is they who are the wrongdoers**. (50) **It is only the saying of the believers when they are called to God and His Messenger to judge**. (51) **And whoever obeys God and His Messenger and fears God and fears Him, those are they**. **Winners** (52)

And they swear by God the strongest of their oaths: If I command them to go out, say, "Do not swear known obedience. Indeed, God is aware of what you do." (53) **Say, "Obey God." And obey the Messenger, but if they turn away, then upon him is only that which has been burdened, and upon you is what you have burdened, and if you obey him you will be guided. And upon the Messenger is nothing but the clear conveyance** (54))

the language :

He takes over the displays. What is meant by illness here is passion and hatred. And injustice is unfair.

Parsing:

If team (if) suddenly occurs in the answer to the condition because it is a nominal sentence. And they are submissive to the state of the people who come. The source is that the effect is distorted, they fear. And the saying of the believers is news, and the source is that they say, "We heard" its name, that is, the saying of "hearing and obedience" was only the saying of the believers. And he fears the original, he fears

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him, so I deleted the "ya" for the jussive because the verb attached to it is jussive. The verb is an absolute object to swear because it is added to oath, meaning oath. And obedience is a predicate of a deleted subject, i.e. our command is obedience or a subject and the predicate is deleted, i.e. obedience is known and ideal, and a well-known attribute of obedience.

Meaning:

(**And they say**, "**We believe in God and the Messenger**, **and we obey**." **Then a party of them turns away after that**, **but they are not believers**.). Those who say: We believe and obey are of three types: The first, they say the word of faith with their tongues, they know it in their hearts, and they act according to it, and these are not intentional.

From the verse we are talking about. The second type: They say and believe, but they disobey and do not do it. That is, they believe in theory, not in practice. The third type: They say with their tongues what is not in their hearts, and they are hypocrites. The verse includes the second and third types, and is not specific to the hypocrites only, as it was said. Because faith without action is of no use, as evidenced by the Almighty's saying: (**Faith will not benefit a soul if it had not believed before or gained good through its faith**.) 157 Al-Anaam.

(**And when they were called to God and His Messenger to judge between them**, **then a group of them turned away**.). Most commentators said: There was a dispute between a hypocrite and a Jew over land, and the hypocrite said: I will dispute with you to the heels of the Jewish rabbis, because he knows that he accepts bribes.. And the Jew said: Rather, we take judgment before Muhammad (PBUH)

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because of his certainty that he does not accept bribes. The hypocrite refused, so the verse was revealed, and whether the narration is authentic or not, it is the clearest interpretation of the verse.

Examine your religion and faith:

(**And if they have the truth**, **they will come to it submissively**.). They do not know the truth unless it agrees with their desires, and if it contradicts them, they deny it. This hideous, greedy selfishness is not limited to hypocrites alone. It also characterizes the lives of many believers, or those who see themselves as believers. They openly declare the truth and deny falsehood, but which falsehood do they deny? By what right do they speak out? In their concept and belief, truth is what is consistent with their interests, and falsehood is what contradicts it, but they are distracted from their inner selves and their reality. They believe that they do nothing but the truth, and speak only the truth, and at the same time they do not arise or move except out of their whims and interests.

These people are in a worse condition than the hypocrite who deceives people, and he does not deceive himself because he is certain of his lies and hypocrisy. As for those, they commit evil while thinking that they are doing good. And they are not wronged by those who deny them the quality of faith, because the true believer is not deceived by the tricks of Satan and his falsehoods, and he accuses himself if one of his deeds is made apparent to him. Satan has no mission except to make the bad of their deeds appear to people, otherwise he will show them falsehood. Truly, misguidance is good.

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It was said: A man said to Satan: You have no right over believers like me. Then Satan laughed and said to him: These words of yours are evidence that you and people like you are my mounts. This arrogance of yours is the outlet through which I entered your heart, corrupting it and blinding it even to the obvious and tangible.

And then whoever wants to test his religion and faith, let him see: Does he accuse himself or cleanse himself of every defect? Does she accept the truth even if it is against her? If he accuses her and she accepts the truth regardless of the consequences, then he is one of the believers, otherwise he is one of the perished.

(**Is there disease in their hearts**, **or are they in doubt**, **or do they fear that God and His Messenger will be unfair to them? Nay**, **it is they who are the wrongdoers**.). They refused to seek judgment before the Messenger, and there is no reason for this refusal except hatred and hatred for the Messenger of God, or doubt and doubt about his prophethood, or fear of his injustice and injustice. Whatever the reason is, no one rejects the ruling of the Greatest Messenger (may God bless him and grant him peace) except an unbeliever or an oppressor to himself and others. (**The only thing the believers say when they are called to God and His Messenger to judge between them is that they say**, "**We hear and we obey**." **Those are the ones who will be successful**.). After God Almighty mentioned the hypocrites, and that they are the ones who refrain from judging the Messenger when they are called to it, he mentioned the believers, and that they are the ones who respond to everyone who calls them to God and His Messenger, and they respond to his call submissively and obediently. These are Hezbollah, whom he meant when he said: (**These are the Party of God**. **Indeed**, **the Party of God are the successful ones**.) 22 Al-Mujadila.

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(**And whoever obeys God and His Messenger**, **fears God**, **and fears Him – those are the winners**.) With the pleasure of God and His paradise.. And the conjunction of fear of God and piety with obedience to Him Almighty is under the heading of conjunction of interpretation because whoever obeys God has feared and feared Him, but the interpreters have refused to differentiate between these actions, so they said: He obeyed God in what He commanded and forbade, feared Him in what disobeyed, and feared Him in what follows. (**And they swore by God that they would strengthen their oaths if I commanded them to go out**.). Conscience: They swore to the hypocrites, and the meaning is that they swore a strict oath if the Messenger ordered them to leave their homes and property, so that they would listen and obey. So God Almighty rebuked them from false faith by saying: (**Say**, "**Do not swear due obedience**. **Indeed**, **God is Aware of what you do**."). Say, O Muhammad, to the hypocrites, do not swear, for God knows that this obedience of yours is an obedience of lies and hypocrisy, and that you are enemies of God and His Messenger, and He has prepared for you a painful torment that you deserve.

(**Say**, "**Obey God and obey the Messenger**.") Outwardly and inwardly, not hypocrisy or hypocrisy (**But if they turn away**, **then upon him is what is burdened, and upon you is what you are burdened with**.). A pronoun on him is for the Messenger, and the address in "Alaykum" is for the hypocrites, and the meaning is that the Messenger is charged with conveying the message, and you are charged with obedience, and whoever neglects will be held responsible for the negligence and will be punished, whether he is a messenger or was sent to him. (**And if you obey him**, **you will be guided; and the Messenger is not**

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responsible for anything but the clear conveyance.). Whoever performs what he was entrusted with, God will reward him, and he has conveyed the message to the Messenger and fulfilled what he owed, and what remains for you remains.

The succession of the believers on earth, **verse 55–57**:

(**God has promised those of you who believe and do righteous deeds that He will appoint them as successors in the land**, **just as He succeeded those before them**, **and that He will establish for them their religion which** (**55**) **And perform prayer**, **and pay zakat**, **and obey the Messenger**, **that you may receive mercy**. (**56**) **Do not think that those who disbelieve will be defeated in the earth**, **and their abode is the Fire**, **and wretched is the destination**. (**57**))

Parsing:

The L in Let them succeed them and what comes after it is an answer to a deleted section. Just as the kāf was created in the sense of like an adjective of an absolute object, i.e. a succession, such as a succession, etc. And the phrase "they worship me" is a state of conscience that would replace them. And something is an absolute object.

Meaning:

(**God has promised those of you who believe and do righteous deeds that He will appoint them as successors in the land**, **just as He appointed those before them as successors**.). The apparent meaning of the verse indicates that any

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nation that believes in God and His Messenger, and is committed to working according to His law, then God will appoint it as successor and make it possible for it on earth. Your Lord has certainly decreed it. Some commentators took this apparent meaning, and then proceeded to explain and explain the meaning of faith and good deeds and their limits and restrictions.

As for us, we are with those who said: What is meant by the verse is the Prophet and the Companions in particular, for they faced a lot of harm and hardship in the presence of God before and after the Hijra, and the polytheists and Jews shot them from the crossbow. One time, and while they were in Medina until the year of the conquest, they would not rise in the morning or evening except with weapons, until their speaker said - as in the interpretation of Al-Tabari - "A day will not come upon us when we will be safe and we will put down our weapons." So the Prophet (PBUH) said to him: Do not cross a short distance until a man sits down who does not have a weapon. The promise of God and His Messenger was fulfilled, and days passed until they lived in security for themselves and their money, and they ruled all the Arab countries, and conquered many countries of the East and West.

(**And He will establish for them their religion which He has chosen for them**.). Glory be to Him, referring to the spread of Islam and its authority in the east and west of the earth (**And He will give them safety after their fear**.). This is the result of patience and trust in God, and this is presented in a broader way in verse 26 of Surat Al-Anfal, vol. 3, p. 469. (**They worship Me and do not associate anything with Me**). Polytheism is not specific to the worship of idols. Whoever obeys a created being by disobeying the Creator is under the ruling of a polytheist.

(**And whoever disbelieves after that**) A reference to succession and empowerment on earth, and security after fear (**Those are the sinners**) And God

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does not guide the rebellious people (**And perform prayer**, **and pay zakat**, **and obey the Messenger**, **that you may receive mercy**.). This is a statement and interpretation of what God Almighty says in the previous verse: Those who believe and do righteous deeds (**Do not think that those who disbelieve will be defeated in the earth**, **and their abode will be the Fire**, **and wretched is the destination**.). The speech about "Do not think about it" is for the Messenger of God (may God bless him and grant him peace), and its purpose is a threat from him that contradicts and opposes his message, and it is also

A threat to everyone who exchanges God's blessings for disbelief, and in Nahj al-Balagha: The least you must do to God is that you do not seek help from His grace to commit sins.

Another aspect of the miracle of the Qur'an:

In Part 1, p. 65, paragraph "The Secret of the Miracle in the Qur'an," we made a quick reference to the sayings of scholars regarding the miracle of the Qur'an, and when interpreting the Mubahala verse 61 of Surat Al Imran, we said: The Prophet's (PBUH) undertaking the Mubahala confident of the victory that the Qur'an informed him of, and achieving it as it was told, is one of the greatest proofs of the truthfulness of the Qur'an and those to whom it was revealed, and when interpreting verse 53 of Surat An-Nisa. We said: The Qur'an's revelation of the nature of the Jews, and that if they had become king, they would have done as they have done now in Palestine, is conclusive evidence of the miraculousness and truthfulness of the Qur'an, as what it told us was confirmed after more than one thousand three hundred years.

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Now, as we think about the interpretation of this verse: God has promised those who believe, etc., we have become aware of another aspect of the miracle of the Qur'an, which is that the words of the Qur'an are Arabic and are circulated by people in writing and orally before and after the Qur'an, and they do not differ from others in letters and structure. However, a sentence from the Qur'an carries many meanings that it does not carry in anything other than the Qur'an. Even the Prophet's hadith loses this advantage, and so Imam Ali (peace be upon him) said to Ibn Abbas: Do not quarrel with the Kharijites. With the Qur'an, for the Qur'an is a carrier with faces that say and say, but argue with them with the Sunnah, for they will not find an escape from it.

The secret in this lies in the breadth of the speaker, not in the breadth of the speech itself. Otherwise, it would come in the same pattern in the Qur'an and other than the Qur'an. Speech is static and has no life in it, and the speaker is the one who breathes life and inspiration into it. Hence, the inspiration of speech differs according to the speaker. What the words of the scholar suggest is different from what the words of the ignorant suggest, even if the sentences and words are similar. Even the verses of the Qur'an have a different inspiration depending on who recites them. This is also the case. Regarding the words of the savior and the hypocrite... Accordingly, the Qur'an's breadth of many faces and meanings is conclusive evidence that it is one of those who expand all things in knowledge.

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The child, **the slave**, **and seeking permission**, **verses 58–60**:

(**O you who have believed**, **let those of you whom your right hands possess and those of you who have not yet reached the age of maturity seek your**

permission three times before the dawn prayer and when You put on your clothes at noon and after the evening prayer, three private parts of yours, neither upon you nor upon them. Some of this. Thus, God makes clear to you the signs, and God is All-Knowing, All-Wise. (58) And when the children among you have reached maturity, let them ask for permission, just as those of Before them, thus does God make clear to you His verses, and God is All-Knowing, All-Wise. (59) As for the women who are of the means who do not expect marriage, there is no blame on them if they give birth. (60))

the language :

Your faith possesses male and female slaves. And the dream of adulthood. Everything that a person covers from his private parts out of modesty is considered private parts. And the sinful wing and rules of old women. A woman's adornment is to show her virtues.

Parsing:

Three times is an object, to ask your permission, because what is meant by times here is times. And three

Awraat by nominating three predicates of a deleted subject, meaning they are three awrah, and by accusative instead of three times. And tawāfīn is a predicate of a deleted subject, i.e. they are circumambulating.. and some of you go around each other (some of you). The rules are a subject, and those that are an adjective and a sentence do not have a predicate wing. The infinitive form of the noun is deleted.

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The source is that they should be chaste, a beginner, and the best news, meaning that chastity is better for them.

Meaning:

(**O you who have believed**, **let those of you whom your right hands possess and those of you who have not attained the dream ask for permission three times**.) In verse 27 of this Surah, God Almighty forbade entering the homes of others except after seeking permission, and in verse 28 he commanded returning without permission, and in verse 31 he forbade women from displaying their adornment except what is apparent of it, and made an exception for some relatives, the male slave, the follower who has no interest in women, and the child who did not reveal the private parts of women, and in the verse we are considering, the Almighty said: Pass through your male and female servants. As for children who have not reached puberty and can distinguish between private parts and other things, whether male or female, tell them to ask permission before entering upon you at three times because it is a risk that private parts will be exposed, and these times are:

(**Before the dawn prayer**) Where a person gets up from his bed, while he is in his nightclothes. .1

(**And when you put on your clothes at noon**,) That is, the time for a nap and rest, because a person reduces his clothing when he receives people. .2

(**And after the evening prayer**) Where a person turns to his own business. .3

(**Three private parts for you**). This is an explanation of the difference between the three times and other times, and to explain the reason for seeking permission during them, and that it is a reason for the exposure of the private parts. (**There is no**

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blame on you or them after that.). There is no sin on you, O free believers, nor on servants and children if they enter without asking permission at times other than these times. (**Circumambulating against one another**

some) You frequent them, and they frequent you, and one of you is indispensable to the other (**Thus does God make clear to you the signs**, **and God is All–Knowing**, **All–Wise**) He has made clear to you these rulings, and commanded you to abide by them in order to discipline you with His knowledge and wisdom.

(**If your children reach the dream**, **let them ask permission**.) At all times, not just the three times, because the concession in other cases is only for those who have not reached the dream, but as for the one who has reached it, there is no difference between him and other adults, and this is the meaning of the Almighty's saying: (**Just as those before them asked permission**) That is, just as it is obligatory for adults to ask for permission at all times, so it is obligatory for anyone who has reached puberty, without any difference. A boy attains puberty by ejaculation, or by reaching fifteen years of age, and a girl attains puberty by menstruation or pregnancy, or by the age of nine, according to one opinion, and fifteen according to another opinion. (**Thus does God make clear to you His verses**, **and God is All–Knowing**, **All–Wise**). We do not understand any reason for this repetition without a break between the two verses, except for emphasis and exaggeration in the command to ask for permission.

(**The rules are among the women who do not expect marriage**.). They are desperate for menstruation and children, and they do not covet men, nor do men covet them (**It is not a sin for them to put on their clothes without**

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adornment.). There is no harm for an old woman to take off the revealing dress that she wears in the streets and markets, provided that she does not intend to show off her adornment to men so that they can look at her, even if she is not worthy of doing so.

(**And if they remain chaste**, **it is better for them**). It is better for an elderly woman not to take off her clothes in front of foreigners, even if it is visible, even if she is permitted to do so, because abandoning it is far from being accused. In the hadith: Leave what is harmless and beware of what is harmless (**And God is All–Hearing**, **All–Knowing**) He hears the words, and knows what the breasts whisper.

There is no burden on the blind person, **verse 61**:

(**There is no blame on the blind**, **nor on the lame**, **nor on the sick**, **nor on yourselves to eat from your homes or the homes of your fathers or Your mothers' houses**, **or your brothers' houses**, **or your sisters' houses**, **or your uncles' houses**, **or your aunts' houses**, **or your maternal uncles' houses**, **or your aunts' houses**. **Or whatever the keys of yours or your friend have possession of**, **you are not obliged to eat**, **whole or in parts**. **So when you enter houses**, **greet yourselves with a greeting**. **From God**, **blessed and good**. **Thus does God make clear to you the signs that you may understand** (**61**))

the language :

Embarrassment refers to distress and sin, and this meaning is what is meant here. And dispersed diaspora.

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Parsing:

All of you are eating. The greeting is an absolute object of greeting.

Meaning:

The addressee in the Almighty's saying: (**You have mastered his keys**) Who had power over money

Guardianship, guardianship, or agency. And he said: (**So greet yourselves**) That is, to greet one another, and the apparent meaning of the verse is that there is no harm for the blind, the lame, the sick, or for anyone else to eat without asking permission from their homes and the homes of their aforementioned relatives, together with the owners of the houses or not together. Also, there is no harm in the agent and the like eating from the money entrusted to him, and likewise for a friend to eat from his friend's house. Each of these types of people has the right to eat from these houses, provided that he does not know of the dissatisfaction of their owners. Many jurists said: He eats some fruit, vegetables, or the usual food prepared for lunch, dinner, or breakfast, without the dear thing that is saved for special cases.

You ask: The Almighty's saying: (**Nor do you have to eat from your homes**.) This indicates that a person can eat from his home without asking for permission, and this is not correct?

The answer: What is meant by "your homes" is the homes of your wives and children, with an added deletion of the Almighty's saying: (**make mates for you from among yourselves**) - 11 Shura. In the hadith: The best thing a person eats is what he earns, and his children are from what he earns. In another hadith: You and

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your money belong to your father. It is valid to apply the soul to the husband and wife because each is from the other, and to the child because he is from his father and for his father.

A second question: Why did God Almighty single out the blind, the lame, and the sick for mention, knowing that they are included in His saying: (**On yourselves**) Because the addressee is all those responsible, and no one is under the illusion that being free from blindness, lameness, or disease is a condition for the permissibility of eating in order to alert him to his mistake and delusion?

There are many opinions in answer to this question, and some commentators have narrowed them down to five, the most common of which is that the Companions were embarrassed to eat with a blind person, because he could not recognize the good food, so he would be blinded, and the lame person, even if he could see the good food, was unable to sit with the group to eat, as the tables were spread out on the floor. The sick person is unable to share with the healthy person in eating, as this ends before him, and the sick person remains alone at the table and is ashamed of being alone.. The Companions also abstained.

About eating from the mentioned houses without asking permission after the Almighty's saying: (**And do not consume your wealth among yourselves unjustly**.) 187 Al-Baqarah. So God Almighty allowed them to eat from these houses without asking permission, and to eat with the blind, the sick, and the lame.

They did not go until they asked his permission. **Verse 62–64**:

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(The believers are only those who believe in God and His Messenger, and if they are with him on a comprehensive matter, they do not go until they ask for his permission. Indeed, they are those who ask your permission. Those are those who believe in God and His Messenger. So when they ask you for permission to do some of their affairs, then give permission to whomever you wish of them and ask forgiveness for them from God. Forgiving, Merciful (62) Do not make the supplication of the Messenger among yourselves as the supplication of one another. God may know those of you who are sneaking away as shelter. So let those who oppose them beware. By His command lest a trial should strike them or a painful punishment should befall them (63) Indeed, to Allah belongs whatever is in the heavens and the earth. He may know what you are upon, and on the Day of They will be returned to Him and He will inform them of what they have done. And Allah is All-Knowing of all things (64))

the language :

The overarching matter is the important matter that requires everyone to come together to cooperate on it. The basket with the opening of the "s" and the tightening of the "L" means hidden theft, and sneaking out is secretly going out, and this meaning is what is meant by those who sneak. Even if they seek refuge with each other and cover themselves for fear that the Messenger (may God bless him and grant him peace) might see him. What is meant is they disagree, they will be exposed or they will go out, and that is why "baan" was used.

Parsing:

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Believers are a subject, and those who believe in God and His Messenger are news. Like calling upon one another, supplication is an infinitive genitive to the subject and some to the object, and the meaning is: Do not call upon the Messenger as some of you call upon one another. Even if the noun is in the adverbial case, i.e. "mlaajin". The infinitive of "to afflict them" is in the genitive case of "men" which is omitted and relates to "beware." And the Day He will be compassionate to what you are, that is, He will know what you are upon, and He will know the day they will be returned.

Meaning:

(**The believers are only those who believe in God and His Messenger**, **and if they are with him on a comprehensive matter**, **they do not go until they ask his permission**.) The hypocrites would evade, and those of them would sit in the Messenger's council whenever he called the Muslims to an important matter. So this verse was revealed to clarify what obedience the Prophet owes to his nation, and what Islam is obligatory for Muslims to cooperate in upholding his status and his word, and that the true Muslim is the one who responds to the Messenger's call and cooperates with the group to the best of his ability in everything that is good for them and their righteousness in any aspect, and does not evade this duty citing excuses, and if he is sincere. In his excuse, he made it to the Messenger (may God bless him and grant him peace) and asked for his permission. This obedience is obligatory for every imam and ruler who fulfills the rights of his subjects and advises them sincerely.

(**Those who ask your permission**) They are honest in what they say, and they are forced to fulfill their interests (**Those who believe in God and His Messenger**) Truly and in reality, as for those who use false excuses, they are the hypocrites who

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say with their mouths what is not in their hearts. The believer is like a soldier who stays with his commander, waiting for a signal from him, and does not leave him under any circumstances because he does not know when the need will call him. If something presents itself to him that forces him to distance himself from his commander, he asks him for permission. (**So when they ask you for permission for some of their affairs**, **then give permission to whomever you wish of them and ask forgiveness for them from Allah**. **Indeed**, **Allah is Forgiving**, **Merciful**.). God Almighty delegated the matter of permission to the Messenger (may God bless him and grant him peace). If He wishes, He permits, and if He wishes, He prohibits, and His command

By praying for those who ask for permission, sincerely and sincerely, not with lies and hypocrisy.

You ask: God Almighty said to His Noble Prophet in verse 43 of Surat Al-Tawbah: (**May God pardon you**, **why did you give them permission until those who were truthful became clear to you and you recognized the liars?**) In the verse of light, the matter of permission is delegated to him, so what is the reason for combining the two verses?

The answer: In the verse of repentance, God commanded His Prophet to verify in order to distinguish the liar from the truthful, and in the verse of light he left him the freedom of discretion after he knew the truth about the person requesting permission, his goals, and the consequences resulting from the permission, whether the requester was a believer or a hypocrite, and on this basis he permitted or prohibited. Interest may require permission for the hypocrite because his presence

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with the Muslim group is harmful, and interest may require that he not give permission to the believer because interest requires him to remain with the Muslims.

(**Do not make the supplication of the Messenger among yourselves as the supplication of one another**.). The address is to the contemporaries of the Prophet (PBUH), with which God Almighty disciplines them with His noble Prophet with the best etiquette, as He commanded them not to call him when asking for permission or other than by his name or nickname, such as O Muhammad and O Abu Al-Qasim, as they called one another. Rather, to call him by his most honorable and exalted attributes, which are prophecy and the message, such as O Prophet of God and O Messenger of God.. His reverence is part of the reverence of the Almighty, so it has been linked. Obedience to Him is expressed in many verses, and he said in verse 156 of Surat Al-A'raf: (**Those who believed in him and honored him** - That is, read it **And they helped him and followed the light that was sent down with him – they are the ones who will be successful**.) And he said: (**O you who have believed**, **do not raise your voices above the voice of the Prophet**, **and do not speak loudly to him as some of you speak loudly to one another**.) - 2 rooms.

(**God may know that those of you who are sneaking away are**). It may be here to investigate, and the meaning is that God is aware of the infiltration of hypocrites from the Messenger's council secretly when he mentions jihad and similar general matters that concern Muslims. In some narrations, they were leaving the gathering of the Messenger (may God bless him and grant him peace), covering each other, and this is what the word "loha" refers to. (**So let those who disobey his command beware**, **lest a trial befall them or a painful punishment befall them**.).

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Conscience in his matter returns to God Almighty, and what is meant by temptation here is affliction in this world… and this is a threat.

A threat of punishment in this world and the hereafter for whoever disobeys God and His Messenger.

(**Indeed, to Allah belongs whatever is in the heavens and the earth. He may know what you are upon, and on the Day when they are returned to Him, He will inform them of what they have done. And Allah is All-Knowing of all things**.). God is Self-sufficient of the worlds. The obedience of whoever obeys will not benefit Him, nor will the disobedience of whoever disobey harm Him. He is All-Knowing of what lies in the breasts, and of the Day on which He will gather people and stand before Him for reckoning. He will inform them of their deeds and goals and deal with them as they deserve, and your Lord will not be unjust to anyone.

Surah Al-Furqan

In the name of God, the most gracious, the most merciful

The Criterion was revealed to His servant, verses 1-6:

(**Blessed is He who sent down the Criterion upon His servant, that he might be a warner to the worlds** (1) **To Him belongs the dominion of the heavens and the earth, and has not taken a son, and has no partner in dominion, and He created everything, and He determined it with due determination** (2)

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And they took apart from Him gods who did not create anything while they were created, and they could not harm themselves. nor benefit, nor will they have power over death, nor life, nor resurrection. (3) And those who disbelieve say, "This is nothing but a lie that he has fabricated, and other people have helped him in it, so he has come." Unjustly and falsely (4) And they say, "He wrote down the legends of the ancients, so they are dictated to him morning and at night." (5) Say, "It was sent down by Him who knows the secrets in the heavens and the earth." He was Forgiving and Merciful (6))

the language :

Blessed be His great blessing. The criterion is what distinguishes between truth and falsehood, and what is meant here is the Qur'an. And the falsehood is lying. And myths are myths written by the first people. And he wrote it down. And tomorrow in the morning, and in the evening in the evening.

Parsing:

The noun "likun" is a hidden pronoun that refers to his servant because it is closer to the criterion, and the noun "likun" is in the genitive case with the "lam" and is related to a descendant. And the one who has the kingdom of heaven instead of the one who came down. And darkness is the object of "they came" because it means they came. And myths are predicates of a deleted subject, i.e. these are myths. A sentence written by a condition of myths on the deletion of may, meaning he wrote it. And in the morning and in the evening there is an object in it to be dictated, that is, it is dictated to in the morning and evening.

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Meaning:

(**Blessed is He who sent down the Criterion upon His servant**, **that he might be a warner to the worlds**.). God's blessings are great, and His blessings are many, and at the forefront of them is the Qur'an which He revealed to His servant Muhammad (PBUH). It guides to that which is most upright, and warns those who disobey Him with a painful torment. Glory be to Him, He described Muhammad as servitude, adding to God out of glorification and reverence for Him, because the greatest of people are those who do not humiliate or submit except to those for whom humiliation and submission are impossible.. And the most despicable and humiliated of people are those who submit to other than God. Or take pride in someone other than God. The equivalent of this verse is presented at the beginning of Surat Al-Kahf.

(**To Him belongs the kingdom of the heavens and the earth**, **and has not begotten a son**, **and has no partner in the kingdom**.). This is a response to the Arabs of pre-Islamic times who associated others with God, and to the Christians who said: Christ is the son of God. The basis of the response is that the universe, including what is in it and whoever is in it, is owned by God, and the one who is owned is neither a partner nor a son of the owner. (**And He created everything and determined it with a precise determination**.) With its reasons, mastery, and system such that it performs its function perfectly... It is obvious that there is no place for chance in mastery and rulings, and that only the ignorant or the arrogant would resort to it.

(**And they have taken gods other than Him who do not create anything while they are created**, **and they do not possess for themselves harm or benefit**, **nor do they possess death**, **life**, **or Published**). The knowledge of

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axioms is shared between the knowledgeable and the ignorant, because man perceives them innately, and does not need evidence to know them, rather they are evidence for others, and one of the clearest axioms is that God must be able to create, benefit, harm, revive, cause death, resurrection, and spread after death..

And the idols that you worship, O polytheists, are not capable of any of this, so how can they be gods?

Since this response is a clear argument that blinds the polytheists, and leaves no room for them to deny and argue, they have resorted to maneuvers and slander. (**And those who disbelieved said**, "**This is nothing but a lie that he fabricated**, **and other people helped him in it**."). This is a reference to the Qur'an, and a subject that was fabricated by a hidden pronoun that refers to Muhammad (PBUH), and the "ha" refers to the Qur'an. When the enemies of the truth were fed up with the Qur'an and those to whose hearts it was revealed, they said: The words of the Qur'an and their wording were created by Muhammad. As for its content of rulings, sermons, stories, and other things, it is from the People of the Book. They used to provide it to Muhammad, and he in turn formulated it with his eloquence, and attributed it to God.. and he has no goal in it. Behind that is the lust for leadership, and the love of superiority and privilege over people.. And those who invented this lie are precisely the holders of positions and privileges who were overcome by their naughtiness and their desire for sovereignty and control over the poor and the oppressed. They invented this lie while they were certain that Muhammad was the truthful and trustworthy, and that the Qur'an did not resemble the words of human beings. Muhammad had challenged them with it before, and they tried but were unable.. And if it were true that the Messenger of God (PBUH) was true. He sought

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help from the People of the Book in the Qur'an. It would have been better for the polytheists to seek help from the Jews and come up with a surah like it, because the polytheists and the Jews had allied and joined forces against Muhammad and the Muslims, but what would they do when they were unable to meet argument with argument? Are they obeyed and delivered? How, when Islam equates the Qurashi master with the Abyssinian slave, does not see any superiority to a creature like him except through piety, and prohibits the injustice and exploitation on which the lives of the slanderers and stubborn people are based? .. Therefore, there is no way to preserve this life of theirs except rumors and slander, or to say about Muhammad (PBUH): He is a magician... a liar... a madman... and about the Qur'an: He is the legends of the ancients, collected by Muhammad from this and that.

(**He has committed injustice and falsehood**). They committed great injustice to God, to His Messenger, and to themselves, whom they led to the sources of destruction, and they committed a clear falsehood in relation to the Qur'an. The word injustice and falsehood means that they attributed slander to the greatest Messenger (PBUH), while they knew that they were liars. It is worth noting what the enemies of Islam are regurgitating today, and they repeated it before today - that the content of the Qur'an comes from the Torah and the Gospel - this is an extension of what the oppressors said.

And the forgers during the era of the Messenger of God (may God bless him and grant him peace), and the motive for this injustice and forgery is the same, which is fear of the truth that exposes these and those, and exposes their wrongdoings and intentions to the public.

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(**And they said**, "**He wrote down the legends of the ancients**, **and they are dictated to him morning and evening**."). The slanderers are confused, what do they say? Do they spread the rumor that Muhammad studied the sciences of the Qur'an on others? Who would believe it, when everyone knows that Muhammad is illiterate and cannot read or write? Finally, it seemed to them that they had found the way out, which was to say and lie that there was nothing in the Qur'an except legends that were written for Muhammad and recited to him over and over again until he memorized them. Then he formulated them in his own style and broadcast them to the people as being from God, not from him. And this is what those who have goals and purposes do in every time and place. They slander and slander good, free people for no other reason than out of concern for their aggression and tyranny, or else for fear of their gains. The oppressor is against the truth and its people... but where is the escape? Are the lights of the sun extinguished by blowing from the mouth? Do lies change facts? A liar is exposed and cursed by every tongue, and he is covered with a thousand veils and veils.

(**Say**: **It was sent down by Him who knows the secret in the heavens and the earth**.). Say, O Muhammad: No, the Qur'an is not myths and legends, nor is it taken from the Torah and the Gospel. It is knowledge and light that God has sent down to your heart to guide generations to the path of truth, goodness, and justice. It is from God, the Wise, All-Knowing of the secrets of the universe, and what reforms and corrupts creation, and you communicate to them about God what is in their good and evil, and their salvation and destruction. (**Indeed**, **He was Forgiving and Merciful**) He has mercy on the sinner by granting him respite, warning and admonition, and does not treat him with punishment for his sin, hoping that he will return to his Lord and repent of his sin. If he does so, He will forgive

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him and pardon what he has done previously. Otherwise, he will face his reward and the painful punishment he deserves.

He eats food and walks in the markets, verses 7–16:

(And they said, "Why does this Messenger eat food and walk in the markets if I had not come down?"

To him is a kingdom, and there will be with him a warner (7) or a treasure will be given to him, or he will have a garden from which he may eat. And the wrongdoers say: "You only follow a man bewitched." (8) Look at how they have set examples for you, and have gone astray and are unable to find a way. (9) Blessed is He who, if He wills, will make for you better than that, gardens beneath which flow. rivers and He will make for you palaces (10) Nay, they have denied the Hour, and We have prepared for those who deny the Hour a scorching fire (11) If it sees them from a far away place, they will listen to it. (12) And when they are thrown from it into a narrow place, joined together, they will call there for destruction. (13) Do not call upon today for one destruction, but call upon for many destruction. (14) Say, is that better? Or the Garden of eternity which the righteous have been promised. It is for them a reward and a destination. (15) They will have therein whatever they wish, to live forever. It is a promise from your Lord. responsible (16))

the language :

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Enchanted, out of his mind. And we got used to it. The flames are as intense as the flames. And rage, agitation and boiling. Exhaling is extending and repeating the breath. And they are tied up. And destruction.

Parsing:

There is no beginning and this is a predicate, and the Messenger is a conjunction explaining this. And a sentence eats a condition from the Messenger. Even if there is no preparation tool. It is in the accusative case and is implied after the fā' that occurs in Lula's answer. Or he receives and what comes after it is a conjunction of what was revealed to him. And gardens instead of (good).

And he makes the jussive a conjunction of the word because it is the answer to the conditional, so it is verbally constructed and is legally bound. Among them is related to the deleted adverb from (place) and place is an adverb for qa. And Mqarinin is the case of waw qalwa. And thabura is the direct object. And they will remain in the state of whomsoever they wish. And the name "It was upon your Lord" is a hidden conscience that refers to whatever they want, meaning whatever they want, as a promise from your Lord.

Meaning:

The wisdom of God in sending His messengers to the people is to explain to them what is good for them and what is corrupting them, so that they may have insight into their affairs, and have proof against God when they are judged and rewarded. This wisdom is not fulfilled unless the Messenger is one of the people in his life, nature, and instincts. If he were of a different kind and nature, they would have fled from him, and would not have relied on him as they would to one who is like them,

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who speaks as they speak, acts as they do, and is influenced by them and they are influenced. Through it... Yes, the Messenger must reach the maximum level of perfection that a human being can achieve within the limits, attributes, and energies of humanity, because perfection is the executive force of his message and teachings. See the interpretation of verse 35 of Surat Taha, the paragraph "The Truth of Prophecy".. After this introduction, we look at the statements of the polytheists and their objections to the prophecy of Muhammad (PBUH), which are:

1. (**And they said**: **Why does this Messenger eat food and walk in the markets?**). They want the Messenger of God to be hidden in a tower of ivory, with guards and veils behind him, just as kings and giants do... and they were ignorant or ignored that the person who sent the message, whoever he was, prophet or non-prophet, could not carry out his message unless he was with the people in their experiences and deeds, and how they responded to him, while he was from them in a veil, or from a world other than theirs.

2. (**If only an angel had been sent down to him and he would be with him as a warner**.). One of the polytheists' proposals to Muhammad (PBUH) is that he should have one of the angels with him... and no innovations. Whoever makes God a partner in his creation, it is more appropriate for him to deny the prophethood of Muhammad if he does not have a partner with him in carrying out the message. And before them, Pharaoh said about Moses: (**Had bracelets of gold not been placed upon him or had the angels not come with him accompanied by**) 53 Al-Zukhruf.

The logic of the money lords: **bank and real estate**:

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(**Or treasure will be presented to him, or he will have a garden from which he may eat**.). This is the logic of the money lords...banks and real estate, so how can they believe in those who say: There is no superiority for an Arab over a non-Arab except through piety? For them, credit and freedom come from money... through extravagance and luxury without toil and work, but whoever works hard to live is a slave, he must listen and obey... So how could God choose Muhammad and prefer him over the rich, while he was suffering from poverty and destitution? If God had chosen him and chosen him, as he claims, he would have sent down to him a treasure from heaven, or he would have had a garden from which he could live without toil and hardship... and this logic still dominates to this day, as rule and authority in most or many countries belong to the owners of companies and banks, or to those who choose them as guardians of their gains and wealth. See the interpretation of verse 90 of Surah Al-Isra, the paragraph "Thinking through money."

(**And the wrongdoers said** For the believers **You only follow a man who is bewitched**). Its counterpart is presented in verse 103 of Surah Al-Isra (**See how they give you parables**) That you are poor and enchanted (**So they have gone astray and are unable to find a way**) To invalidate your prophecy and respond with argument and evidence.

The matter of the arrogant ignorant:

They denied the message of Muhammad (PBUH) and called him a slanderer, so they were the slanderers, because whoever says to the world: You are ignorant, and to the sincere person: You are a traitor, has attested against himself to ignorance and betrayal. Accordingly, the proverbs they set for the Messenger of God (may God bless him and grant him peace) are evidence and examples of their ignorance,

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slander, and stubbornness towards the truth, but they do not realize it, just like someone who saw the ugliness of his face in the mirror and thought the ugliness was in it, not in his face... and this is the case of the ignorant and arrogant person. (**Blessed is He who**, **if He wills**, **will make for you better than that**, **gardens beneath which rivers flow**, **and will make for you palaces**.). The One who created the universe with its earth and sky is able to grant His noble Prophet a lot of money and property, but greatness in the eyes of God is not measured by money, but rather by piety and good deeds, and the reward of the pious and righteous is eternal bliss and everlasting bliss. As for the life of this world, it is too trivial for God to make it a reward for His saints and those who obey Him, and in

Hadith: "If the world were as heavy as a mosquito's wing before God, He would not give an unbeliever a drink of water from it."

(**Rather**, **they denied the Hour**). They denied the prophethood of Muhammad (PBUH) and used the excuse that he was poor and bewitched, and they are liars even to themselves, and the first motive is fear for their interests and benefits. They said: No gathering or spreading out lest someone denounce them as preferring the mortal over the remaining. And everyone who measures virtue with money and prefers it over the pleasure of God is in the same ruling as one who denied the meeting with God, even if he believed in it theoretically. (**And We have become accustomed to the Hour for those who deny the Hour**, **a scorching fire**. **When it sees them from a far away place**, **they hear it**, **irritated and growled**.). It was said: The vision, the anger, and the exhalation are attributes of the keepers of the Fire who are entrusted with it, and therefore there is an omission in the speech, such as: (**He asked the village**). It was said: God creates life and reason in Hell tomorrow. A

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third said: Rather, they are characteristics of the people of Hell, and it was attributed to Hell as an exaggeration. In our opinion, it is a metaphor for the painful torment and the intensity of terror.

(**And when they are thrown from it into a narrow place**, **joined together**, **they will call for destruction there**. **Today**, **do not call for one destruction**, **but pray for many destruction**.). The fire of God is not limited by anything, as stated in verse 29 of Q: (**On the Day when we will say to Hell**, **is it filled? And it will say**, "**Are there more?**"). What is meant by distress is that the people of Hell are distressed by it and are forced to enter it. The Messenger of God (may God bless him and grant him peace) was asked about this verse: He said: "By the One in Whose Hand is my soul, they are forced into Hell just as a peg is forced into the wall," that is, they enter it by hitting and pressing. Such a verse is presented in Surah Ibrahim, verse 51, in the paragraph "Hell and the hellish weapons." (**Say**, "**Is that better? Or the eternal Garden which the righteous are promised**. **It is for them a reward and a destination for them**. **Therein therein they will live forever**. **It is a promise from your Lord accountable**."). The word "on" in the verse indicates that God Almighty has decreed upon Himself the fulfillment of the promise, just as He has decreed mercy upon it. And responsible, meaning that the obedient person has the right to ask God to fulfill his promise.. And in Al-Razi's interpretation: If it is said: How can it be said: Torment is better or eternal paradise? Is it permissible for a rational person to say: Sugar is sweeter or balm? We said: This is good in the context of rebuke, as if the master gave his slave money, and he rebelled and became arrogant, so he beat him painfully, and he said to him by way of reprimand: Is this better or that?

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And the Day He will gather them and what they worship, verse 17–20:

(And on the Day when He will gather them and what they worship besides Allah, He will say: Have you misled these My servants, or have they strayed from the path? (17) They will say, Glory be to You, it should not have been It is ours to take guardians other than you, but you provided them with pleasure and their fathers until they forgot the Remembrance and were a lost people. (18) So they have denied you what you say. But you will not be able to repel or help, and whoever of you is unjust – We will make him taste a great punishment. (19) And We did not send any messengers before you except that they were to eat. (20) food, and they walk in the markets. And We have made some of you a test for others. Will you be patient? And your Lord is ever Seeing. (20))

the language :

Bora perished. And disbursement by opening the deposit. What is meant by temptation here is the test.

Parsing:

These are instead of my servants. Glory be to You is in the accusative case. Among the guardians (of) is an additional inflection, and the guardians are the first object, let us take, and without you, the second object is preceded, and the infinitive form is that we take the subject should. The sentence "they eat," etc., is a condition of the messengers, that is, except when they are eating, and there is no reason to make the sentence an exception, as the author of Majma' al-Bayan said, because all the messengers eat food and walk in the markets without exception.

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Meaning:

(**And on the Day when He will gather them and what they worship besides God**, **He will say**: **Have you misled these My servants?**

They have strayed from the path). In the previous verses, Glory be to Him mentioned the polytheists and their sayings about the Messenger of God (may God's prayers and peace be upon him) and the torment of burning they will face tomorrow, and in the verses we are considering, Almighty God mentioned that on the Day of Resurrection He will gather the polytheists and those who took them as partners with God. Then, Glory be to Him, asks the worshiped group in the hearing and sight of the polytheist worshiping group, asking them: Were you deceived by these misguided people, and said to them: We are partners with God? The purpose of this question is to rebuke the polytheists and confirm the argument that was binding on them from the mouth of the prophets and messengers.

(**They said**, **Glory be to You**, **it should not have been for us to take guardians other than You**.). The worshiped party replied: You have exalted yourself, O our God, and you have exalted yourself above the partner. How can we call to our worship when we unite You and worship You with sincerity and sincerity, and we fear Your punishment, and hope for Your reward, and we do not seek help from anyone but You? In this answer there is a rebuke and rebuke of the polytheists, exactly as in the question. (**But I entertained them and their fathers until they forgot the remembrance and became a desolate people**.) The word is still for the worshiped team, and its meaning is: We did not mislead the polytheists, but your wisdom, O God of the worlds, decreed that you grant them respite and their fathers,

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and that you bless them with long life, wealth, and children, perhaps they will repent and ask for forgiveness, but they turned away from you to this world and its pleasures, and were among those who perished due to their negligence and bad choices.

(**Indeed**, **they have denied you in what you say**, **so you are not able to refute or help**.). The speech from God is to the polytheists, and the meaning is that you, O polytheists, were saying: We worship those whom we worship so that they may intercede for us with God and bring us closer to Him.. So what did you see? They have disowned you, and lied to you in your statements and falsehoods, and this torment is befalling you, and there is no motive to prevent it from you or a helper from God to help you. (**And whoever of you is unjust – We will make him taste a great punishment**.) There is nothing greater and greater than the fire of Hell, which is the punishment for every oppressor and criminal.

(**And We did not send any messengers before you except that they would eat food and walk in the markets**.). The polytheists denied prophethood from Muhammad (PBUH) because he ate food and walked in the markets, so God Almighty said in response to them: What is strange about that? All the prophets before him ate food and walked in the markets, and among them were those whom you polytheists believe in their prophethood, like Abraham and Ishmael (peace be upon him). See the interpretation of verse 7 of this Surah. (**And We made some of you a test for others**.). What is meant by temptation here is examination and testing.. that

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God Almighty tests His servants, and He knows them better than they know themselves, but so that the actions for which He deserves reward and punishment will be revealed, as Imam Ali (peace be upon him) said. Among the things with which God tested His servants, and one of the most evident of them is sending messengers to them as good tidings and warnings. Whoever believes in them, listens to them and obeys has deserved reward, and whoever disbelieves and is stubborn has deserved punishment. The presence of the Prophet as a warner and herald is a test for believers and disbelievers. And a reason to show what each of the two groups has.. Also, the presence of the unbelievers and hypocrites is a test and test for the righteous prophets, because the evil and corrupt people do not leave the righteous people alone, but rather try to harm them in every way, with rumors, slander, deceit and conspiracies, just as the polytheists did with the Messenger of God (may God bless him and grant him peace), and the paid agents are now doing with sincere free people… and it begins. The history of the conflict between the people of truth and the people of falsehood in the history of humanity. Cain killed Abel, and they were from one sperm and came out of one womb. He killed him for no reason other than because God accepted Abel's work for his righteousness, and did not accept Cain's work for his corruption. (**Will you be patient?**) That is, stand firm on the truth, O believers, and do not care about the hypocrites and their lies (**And your Lord is All–Seeing**) Who slanders innocent and righteous people, and who stands firm on the truth, regardless of the consequences, and rewards each with what he deserves.

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Part nineteen

There will be no good news on that day for the criminals, verse 21–29:

((21) **And those who do not hope to meet Us say, "If only the angels had not been sent down to us or that we should see our Lord," they would have been arrogant within themselves and had been greatly transgressed**. (21) **Day They will see the angels: There will be no good news that Day for the criminals, and they will say, "A stone that is forbidden**." (22) **And We will turn to the deeds that they did, and We will make it as scattered dust**. (23) **The inhabitants of Paradise on that day will be better in stability and better in abode**. (24) **And on the day when the heavens will be divided with clouds and the angels will descend in a descending manner**. (25) **The Angel On that day, truth belongs to the Most Merciful, and it is a day that is difficult for the disbelievers** (26) **and a day when the oppressor bites his hands and says, "If only I had taken a way with the Messenger** (27) **oh Woe to me, I wish I had not taken so–and–so as a friend**. (28) **He has led me astray from the Reminder after it had come to me, and Satan is ever a deserter to man**. (29))

the language :

Hope means hope and expectation. It was said: what is meant here is fear. Rebellion and exceeding the limit. And a quarantined stone, forbidden, forbidden. We gave what we meant. And fine dust aerosols. And scattered scattered. A stable place is like a home. The nap is the place for a nap.

Parsing:

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If not, meaning hello. And the day they see the angels (day) is related to a deleted verb, its meaning is mention or they will be sad on the day they see the angels. Bushra is a name that denies sex and criminals

Its news, and that Day will be confirmation of the Day they will see. A blocked stone is in the accusative case on the infinitive with a verb that does not mention its verbal form, such as God forbid. And the companions of Paradise are the beginning and the best news, and on that day it will depend on it. And stable and without discrimination. Kingship is a beginning, truth is an attribute, and the Most Merciful has knowledge, and on that day what is attached to it is related to the Most Merciful. It was a difficult day. The name was a hidden pronoun dating back to the day the sky was split open. I wish I had (ya) for warning, that is, I wish I had. Oh woe, it is presented in verse 31 of Surat Al-Ma'idah.

Meaning:

(**And those who do not hope to meet us say**, "**If only the angels had not been sent down to us or that we should see our Lord**."). There is still talk about the polytheists who do not hope for the reward of the afterlife, nor do they fear its punishment, and God Almighty said in this verse that they suggested that angels be sent down to them to inform them that Muhammad (PBUH) is a prophet, or that God himself would come and inform him directly. Its counterpart is presented in verse 92 of Surat Al-Isra.

(**They were arrogant within themselves and exceedingly arrogant**.). What arrogance, tyranny, ignorance, and arrogance is greater than this audacity and their suggestion that they see God openly and speak to them verbally? There is no

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difference between them and those who said: We do not believe in God because we do not see Him...but at the same time they believe in things that do not fall under any of the senses.

The materialists have claimed that there is nothing but blind nature, for it is the one that created itself, or was created by chance, and it organized and arranged this wondrous universe, and it is the one that created the mind, hearing, and sight. That is, nature - in their logic - is capable of everything, but it does not understand anything, and in this they contradicted themselves, because their acknowledgment of the existence of the system is in itself an acknowledgment of the existence of an all-powerful, all-knowing power, and their saying: "There is nothing but blind nature" is a denial and negation of this power. This means that nature perceives and does not perceive, and knows and does not know.

(**On the day they will see the angels**, **there will be no good news on that day for the criminals**.) The polytheists suggested that the angels descend upon them, but God Almighty replied that they will have a day on which they will see the angels, which is the Day of Resurrection.

But nothing in it gives them good tidings, rather it is a calamity for them and criminals like them: (**On the Day when the torment will cover them from above them and from under their feet**, **and He will say**, "**Taste what you used to do**.") 55 spider (**And they say**, "**A blocked stone**.") Conscience they say goes back to the angels, and the meaning is that the angels say to the criminals: It is forbidden and forbidden for you today to see or hear what you like, and it was said: The conscience goes back to the criminals because it is closer, and therefore the

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meaning is that the criminals say to the angels: It is forbidden and forbidden for you to harm us and torture us. Both interpretations are permissible, and go back to one meaning, which is the criminals' fear of the evil and horror of the Day of Resurrection.

(**And we came to the work they did**) They thought it would benefit them on this day (**So We made it to be scattered in vain**) Because it is based on something other than faith and sincerity, and the same is true of the Almighty's saying: (**The parable of those who disbelieve in their Lord is that their deeds are like ashes blown by the wind on a stormy day**. **They will not use anything of what they have earned**. **That is the far–reaching misguidance**.) - 18 Ibrahim, vol. 4, p. 435 (**The dwellers of Paradise on that day will be better**, **settled**, **and have a better abode**.). God Almighty mentioned the believers when mentioning the unbelievers - as is His custom - and said: For these we have the homes of evil and hell, and for those there are the homes of goodness and bliss... What is meant here is not the word good and best in preference, but rather what is meant is that both the one who is stable and the one who is uprooted are good and good in and of themselves, like God is Greatest, meaning Great in Himself and His attributes.

(**And the day the sky will be rent with clouds**). What is meant by "day" is the Day of Resurrection, and "by clouds" is that the planets disintegrate into small atoms that do not fall under the eye or weight, and with them space is filled as it is filled with clouds and fog. God Almighty has referred to the destruction of the universe and the scattering of the planets in many verses, including: (**If the sun is rounded**) Her light is gone (**And behold**, **the stars were dim**) It fell: and from it (**And behold**, **the stars were scattered**) I dispersed (**And the angels descended**) What pleases the doers of good, and displeases the criminals (**The kingdom on that day**

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will belong to the Most Merciful) He is alone and no one has any control over him (**It was a difficult day for the disbelievers**). What day is more difficult for a criminal than the day of his trial and discussion of the account for his crime and the issuance of his judgment with truth and justice? If it were a death sentence, it would end up wasting his time.

But he ruled for an eternity of torment: (**Whenever their skins mature**, **We will replace them with other skins so that they may taste the torment**.) - 55 women.

(**And the day the oppressor bites his hands**, **he will say**, "**I wish I had taken a path with the Messenger**."). This is a metaphor for the intensity of heartbreak and remorse, and it is the end of every arrogant, slanderous, and lying person. In the supplication narrated on the authority of the Prophet (PBUH): I seek refuge in You from the sins that cause regret (**Oh, my woe**, **I wish I had not taken so-and-so as a friend**!). What is meant by so-and-so here is every follower who leads his followers astray and leads them to destruction. In the hadith: "A person will be gathered to follow the religion of his friend." A group of commentators said: This verse was revealed about Uqba ibn Abi Muait and Ubayy ibn Khalaf, and that the oppressor who bites his hands is the first, and so-and-so is the second. Assuming the validity of this statement, the reason for the revelation does not specify the generality of the verse.

(**Indeed**, **He led me astray from the Reminder after it had come to me**, **and Satan is a deceiver of man**.). What is meant here is the Qur'an, because God

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Almighty has used this word to it in many verses, including: (**And the Qur'an is the subject of remembrance**) – 1 p.

They considered this Qur'an abandoned, verses 30–40:

(**And the Messenger said, "O Lord, my people have considered this Qur'an to be abandoned." (30) And thus We have made for every prophet an enemy from among the criminals. And your Lord is sufficient as a guide. And a helper. (31) And those who disbelieve say, "If only the Qur'an had not been sent down to him in one sentence. Thus, We would certainly strengthen therewith your heart, and We have recited it in a manner of singing. (32) And they will not come to you. We have brought you the truth**

And best of explanation. (33) Those who will be gathered on their faces into Hell. Those are the worst in place and most astray from the path. (34) And We gave Moses the Scripture and made With him was his brother Aaron as a minister. (35) So We said, "Go to the people who denied Our signs." So We destroyed them with complete destruction. (36) And the people of Noah when they denied the messengers. We drowned them and made them a sign for the people, and We prepared for the wrongdoers a painful punishment. (37) And Aad, and Thamud, and the companions of the Message, and many generations between that. (38) And all. We gave him parables, and each of us exonerated ourselves with justification. (39) And they came to the town which had been rained with a rain of misfortune. Did they not see it? Rather, they were not. They hope for relief (40))

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the language :

We strengthen and strengthen. And recitation slowly and slowly. What is meant by the same here is everything they object to the Prophet (PBUH). And they will be put on their faces, being dragged over it. Destruction is destruction. Al-Rās is used to refer to the well, and its companions are Shuaib's people - according to one saying - and Qarūn in groups. And depreciation is calculated. They do not hope, do not hope, and do not expect. And the resurrection post.

Parsing:

Abandoned is the second object to take. A guide and supporter of discernment, and it was said: a situation. Even if not in the sense of hello. And a general condition from the Qur'an, that is, all together. Likewise, kaf means like an attribute of an absolute object that is deleted, that is, we revealed it in a manner similar to that, that is, separate. The source of "let us prove" is related to the deleted verb, which we revealed. Better is uninflected for the description and verb meter.

It is based on the truth and is a discriminating interpretation. And on their faces, it is related to the deletion of the ḍāl from waw, i. A place of distinction and a path like it. His brother is the first object to make us, Aaron is a substitute for it, and Wazir is the second object. And Noah's people is the object of a deleted verb, i.e. And We drowned Noah's people. And what comes after it is a conjunction of (they) in We made them a sign for mankind. And we both hit (both) is the object of a deleted verb, meaning we hit both or tortured both. And kala tabarna (kala) is the object of the aforementioned tabarna.

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Meaning:

(**And the Messenger said**, **O Lord**, **my people have considered this Qur'an to be abandoned**.). That is, they turned away from him, and refused to believe in him, or to look at him with the look of an examiner and a searcher for the truth, so that he could have insight into it and be certain. The Quraysh leaders lied about the prophecy of Muhammad (PBUH), and they said about him and the Qur'an what they said out of concern for their positions and fear for their gains. So the Prophet raised his complaint about them to his Lord, in whose hand is the reins and management of matters. Likewise, a rational person does not complain about his need except to the one who can fulfill it. .. Yes, he may complain to a friend who consoles him or entertains him, or he may be in pain. Imam Jaafar al-Sadiq (peace be upon him) said: "Whoever complains to his brother has complained to God, and whoever complains to someone other than his brother has complained to God." He means by his brother his brother in faith, and if a believer complains to a believer like him, he prays to God to release him, and commands him to be patient and trust in God, and not to let him despair of His mercy, the Almighty. As for the non-believer, he gloats over him, or points out to him something that will turn him away from God.

(**And thus We made for every prophet an enemy from among the criminals**.) A reformer says to the tyrant: O criminal, and brandishes him with corruption and misguidance, and aggression against people's rights and sanctities, and strips him of his authority and entity. He does this and other things, and then the tyrant stands still and does not move a muscle? both. The equivalent of this verse was presented in Surat Al-An'am, verse 112, vol. 3, p. 249. There we answered the

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question of those who ask: If God is the one who made an enemy of evil for every prophet, then why would He punish those who established hostility to the prophets?

(**And your Lord is sufficient as a guide and helper**). The speech is from the Messenger of God (PBUH), and it contains a promise

God Almighty asked him to provide his Messenger with victory over his enemies, just as he provided him with guidance to the truth, and to make his religion prevail over all other religions, even if the polytheists hate it.

(**And those who disbelieve say**, "**If the Qur'an had not been revealed to him in one sentence**,). The Qur'an was revealed at a time according to the needs of the people, and the beginning of its revelation was when the Greatest Messenger (PBUH) was forty years old, and the revelation continued time after time until the Messenger moved to the Supreme Comrade, at the age of 63. The polytheists tried to divert people from the Qur'an in every way, saying: It is the myths of the ancients... but they did not adhere to this lie, and insisted on it, because it belies itself, so they invented other propaganda. And they said: If the Qur'an had been from God, He would have revealed it all at once, because God does not need contemplation and thinking like the authors. There is no doubt that if the Qur'an had been revealed all at once, they would have said - as is the case with the stubborn ones - if it had not been revealed over a period of time, so that we might understand it, be affected by it, and get used to it... But the facts impose themselves despite the stubborn ones and opponents. (**Thus**, **that We may strengthen your heart thereby**, **and We recited it in a hymn**.) That is, We sent down the Qur'an in

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succession so that your heart, O Muhammad, may be strong in memorizing it, understanding its meaning, and controlling its rulings.

(**They will not bring to you an example except that We have brought to you the truth and a best explanation**. **Those who will be gathered on their faces to Hell**. **Those are a worse place and more astray from the path**.). The letter is for the Messenger of God (may God bless him and grant him peace), and the "waw" in "they will come to you and they will be gathered together" for his polytheist enemies, and what is meant by the same is everything they object to the Holy Messenger. In verse 5 of this surah, God Almighty mentioned their objection to the Qur'an that it is myths of the ancients, and in verse 7 he mentioned their saying about the Messenger that he eats food and walks in the markets, and in verse 8 they said: He is an enchanted man, and in verse 21 they said: If only I had not been sent down. On us are the angels or we will see our Lord, and in verse 32 they said: If only the Qur'an had not been revealed to him in one sentence.

After God Almighty nullified everything they said, He addressed His Noble Prophet: (**They will not bring you an example unless We have brought you the truth and the best explanation**.) That is, the polytheists dispute with you and argue with you, O Muhammad, in falsehood, and we provide you with the clear truth and the argument that refutes their statements and exposes them. In their falsehoods.. this is in this world, but as for their reward in the afterlife, the tyrants pull them down on their faces, and whoever is in this condition is the worst of God's creation and the most miserable of them in his position and position, his work and his conduct.

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(**And We gave Moses the Scripture and made with him his brother Aaron a minister**, **so We said**, "**Go to the people who denied Our revelations**." **So We destroyed them with complete destruction**.). The story of Moses and Pharaoh was presented in many verses, including verse 103 to verse 145 of Surat Al-A'raf, vol. 3, p. 371 to p. 392. When interpreting verse 9 of Surat Taha, we mentioned the reason for the repetition of the story of Moses (peace be upon him).

(**And Noah's people**, **when they denied the messengers**, **We drowned them and made them a sign for the people**, **and We prepared for the wrongdoers a painful punishment**.). The story of Noah was also presented more than once. See the interpretation of verse 25 to verse 49 of Surat Hud, Part 4, pp. 222 to 237.

(**A promise**) See the interpretation of verses 50 to 60 of Surat Hud, Part 4, pp. 237 to 243. (**And Thamud**) See the interpretation of verses 61 to 68 of Surah Hud, Part 4, pp. 243 to 247. (**And the owners of the land**) The name of Bir and his companions is the people of Shuaib, and his story was presented in Surat Hud from verse 84 to 95, Part 4, pp. 256 to 264. (**And many centuries in between**) We also destroyed many nations and groups between Ad and the Companions of the Ras because they denied the prophets and messengers.

(**And for each of them We gave proverbs**, **and for each of them We made clear**). We destroyed them after explaining, warning, and sermons with stories and proverbs, but they persisted in disbelief and misguidance, so their reward was ruin and destruction. (**And they came to the town which had been rained with a rain of misfortune**. **Did they not see it? Rather**, **they did not hope for relief**.). What is meant by the village here is the villages of the people of Lot, as God Almighty says: (**And to Lot We gave wisdom and knowledge and delivered him from the town that used to do evil things**.) - 74 Prophets. And he said:

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(**When Our command came**, **We made the highest among it the lowest**, **and rained upon it stones of compacted shale**.) - 82 Hood. The meaning is that the polytheists were passing through the villages of Lot in their travels, and they saw the effects of destruction and loss, and they should have learned from them and believed in your prophecy, O Muhammad, but they denied and were stubborn because they did not have certainty about resurrection, reckoning, and reward.

Is this the one whom God sent as a messenger? Verse 41–44:

(**And when they see you**, **they will take you only in mockery**. **Is this the one whom God has sent as a messenger?** (41) **Indeed**, **he almost led us astray from our gods**, **had we not been patient over them**. **They will know when they see the torment who is more astray from the path** (42) **Have you seen him who takes his own desires as his god? Will you then be a guardian over him?** (43) **Or do you think that Most of them listen or understand**. **They are only like cattle**. **Rather**, **they are more astray from the path**. (44))

Parsing:

They shook a source meaning the active participle, meaning they were shaken by it. The object of sending is a deleted pronoun, meaning he sent him, as a messenger from him. And that is lightened from the heavy one, and its name is the subject pronoun, which is deleted, meaning that, and the lam in is to mislead us for emphasis, and the sentence is misled by the predicate that. Almost a hidden conscience returns to the Messenger. If it does not indicate the absence of something, the existence of something else. The source of our patience is a noun,

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and its predicate is omitted, meaning if our patience had not existed, the Messenger would have led us astray.

Between two positions of Jesus and Muhammad:

(**And when they see you**, **they will take you only in jest**. **Is this the one whom God has sent as a messenger?**). The Prophet (PBUH) lived for thirteen years in Mecca calling on his people to believe in one God who commands justice and forbids injustice, and with him black and white, rich and poor are equal, and there is no superiority except through piety. It is not surprising that after this, the tyrants of Quraysh oppressed Muhammad (PBUH), and they harmed him and mocked him and his call. The principle of equality was fertile material for their ridicule and ridicule. Bilal, the humble servant. The poor person is like Abu Jahl, the owner of prestige and money, and even better

God is because he is most righteous and pious.. This is an amazing thing! .. But the Prophet (PBUH) was patient in the face of harm, and continued with his call and fulfilled his mission because what he calls for makes everything trivial for his sake. Thus, the great man withstands the fools and the forces of evil and misguidance, and he is confident that God is with him, and that tomorrow is his, because falsehood will disappear, even if it lasts for a long time.

Mustafa Sadiq Al-Rafi'i compared Jesus (peace be upon him) when the children of Israel mocked him, and Muhammad (peace be upon him) when the Quraysh mocked him, and he said in what he said:

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“They mocked Jesus Christ before, and he said to those mocking him: There is no prophet without dignity except in his country and in his home, and with this he responded to them as those who had dissipated among them... As for our Prophet (PBUH), he did not respond to the mockers, as the latent power in all Arab countries was hidden in him. He was silent with the silence of the legislator who only wants the word to do its work when he speaks, and in his silence there was much talk about the philosophy of will, freedom and development, and that the people must transform, and that this tree barren of new green leaves growing with life must burst... He did not get angry or say anything, and he was like a craftsman who does not respond to a machine’s error with indignation and despair, but rather by sending his hand to fix it.

We Muslims must learn from this prophetic lesson to be steadfast and steadfast in the truth and to sacrifice for its sake with all that is dear, and not to despair of the victory of truth over falsehood, even if its supporters are many. Among them are those who are deceived by lies that reveal and evaporate with time, and among them are those who are overcome by misery in an hour in which they are distracted from their Lord and conscience, then they return to Him and repent of their sin. Also, we should not trust and covet anyone who seeks the truth and accepts it, as there are so many disobedient and deviant people, and those who trade in values and religion.

(**He almost led us astray from our gods**, **had we not been patient with them**.). This is from the words of the polytheists who mocked the greatest Messenger (may God bless him and grant him peace) and said: “Is this the one whom God has sent as a messenger?” They said this in denial and denial, and then they admitted from a place they did not realize that Muhammad was about to make them doubt their idols and turn them away from worshiping them due to the miracles that appeared at his hand, and he established evidence and proofs. They also admitted that

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they resisted their minds and overcame them with their lusts and whims. “He almost led us astray.” About our gods, if we had not been patient with them.” It's rude

It is exposed, and there is an apparent contradiction between it and the mockery of Muhammad. They mocked him and acknowledged the strength of the argument at the same time. And so is every false person: his statements conflict from where he does not realize. The secret is that the truth imposes itself, and shows it clearly and clearly in the statements of the stubborn and the ungrateful, despite their noses.

(**And they will know when they see the torment who is more astray from the path**.). They said: Muhammad almost led us astray. God Almighty answered them: You will know tomorrow, the day you face the greatest terror, that you are the misguided ones who are the losers, not Muhammad and those who believe in him. (**Have you seen the one who takes his own desires as his god?**). Anyone whose desires prevail over his religion has taken his desires as his god, whether he wants it or not, and whoever is like that has no hope of being guided, because every verse that does not reflect his desires and desires is, to him, absurdity and nonsense. (**Are you then his guardian?**) Protect him from error and corruption? Leave him, there is no good in him, and you have been warned and excused, and it is upon us to account for him and punish him.

Better than cattle:

(**Or do you think that most of them listen or understand? They are only like cattle**. **Rather**, **they are more astray from the path**.). God Almighty said: Most of them, because some of them were stubborn in the beginning, then they turned back from their misguidance, refused to come to their senses, were led to the truth,

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and performed the good test in the path of God. The Almighty denied hearing and reasoning from those who insisted on ingratitude and misguidance because they did not benefit from their hearings and minds. With cattle because they did not ponder the evidence and proofs and did not learn from wisdom and lessons. Rather, they are more astray than cattle because cattle perform what they are obligated to do in full according to their composition and characteristics, and they submit to their owner commands and rebukes, and they know what harms them so they avoid it, and what benefits them so they seek it, and they do not fulfill what they are obligated to do, and they do not submit to their Creator, and they do not fear His punishment, and they do not work for His reward.. On top of all of this, livestock and animals do not harm anyone of their kind or other, but rather people benefit from their appearance, milk and wool. As for the people of corruption and misguidance, they are evil and a scourge on their society, a cause of its illness and affliction, and a source of its delay and decline.

It should be noted that this description is not specific to those who disbelieve in God or associate others with Him. Anyone who denies the truth even though there is evidence for it is more astray from the path of cattle, whether he denies it out of arrogance and stubbornness, or out of negligence and negligence in searching for evidence of the truth and its sources.

Behind the natural phenomena, **verses 45–54**:

(**Have you not seen to your Lord how He extended the shadow**, **and if He had willed**, **He could have made it stationary? Then We made the sun a guide over it** (45) **Then We received it to Us with an easy grasp**. (46) **And it is**

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He who made (47) **And it is for you the night as a covering**, **and sleep as a rest**, **and He makes the day a resting place**. (47) **And it is He who sends forth the winds bringing good tidings before His mercy**, **and sends down from the sky pure water**. (48) **That We may revive with it a dead city and give it to drink of what We have created many livestock and human beings**. (49) **And We have distributed it among them so that they might remember**, **but most of the people refused except Unbelievers** (50) **And if We had willed**, **We could have sent into every town a warner** (51) **So obey not the disbelievers**, **and fight them therein with a great struggle** (52) **And it is He who made this land of the two seas**. **Sweet is the Euphrates**, **and this is salty and brackish**, **and He has placed between them an isthmus and a blocked stone**. (53) **And it is He who created from water human beings and made him by lineage and marriage**, **and He is your Lord**. **Able** (54))

the language :

Clothing, meaning a cover-up like a dress. And a silent slumber is the opposite of the resurrection, meaning, Glory be to Him, He made the night

For people to be still, and the day for their movement. Anasi is the plural of anasi, such as a chair and chairs. And blasphemy for blasphemy of blessings. And a mixing lawn. And the very sweet Euphrates. And salty or very bitter brine. And the barrier isthmus, and a blocked stone, meaning forbidden, forbidden to spoil the brackish Euphrates. Lineage and marriage include all kinship between males and females.

Parsing:

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How, an adverb of hidden pronoun, extended. And good news from the wind. And An'am and Anasi are the second effect to water it.

Meaning:

In these verses, Glory be to Him, He mentioned some of the blessings that He bestowed on His servants, which indicate His existence and greatness. The Almighty has alerted us to them so that we may believe in Him and worship Him sincerely in religion, and the following is the detail:

(**Have you not seen your Lord how He extends the shadow?**) It is fay and its plural is shade. God Almighty said: (**He hides his shadows**) 48 bees. It was said that the shade is more general than the shade, as it is said: the shade of Paradise, and it is not said: its cover. Whatever it is, the intention is to remind of the blessing of the shade in which a person finds comfort and enjoyment, and that God is the one who extends it and contracts it. (**If He had wished**, **He could have made it silent**) That is, He made the earth still, and with its stillness the shadow would remain at rest and remain in one state, because the shadow has no independence in itself and its name indicates it, but rather it is dependent on its owner. If it moves, it moves, and if it stays, it stays. .1

(**Then We made the sun a guide for it**) If the sun did not exist, the earth would not have a shadow, so its presence indicates its existence, just as the presence of a cause indicates the existence of an effect. (**Then We took him to us in a short manner**.) God Almighty extended the shadow little by little, and also removed it little by little according to the movement of the earth.

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The Almighty attributed to him the shadow, its extension, and its grip, even though that is based directly on the earth, as we mentioned, because God Almighty is the first influencer of existence, and all the flow is from Him, and the cosmic phenomena are nothing but intermediaries.

(**It is He who made the night a covering for you**). Here God Almighty .2 described the night as a night, and in verse 96 of Surat Al-An'am he described it as a rest: (**And he made the night still**) The two meanings are close because the clothing obscures the sight, and no silent sound reaches the ears.

(**And sleep is a deep sleep**) Silence and abstinence from work. It is said: People .3 sabbath when they rest and abstain from work.

(**And He made the day break**) Movement and action. The clearest .4 interpretation of this verse is the Almighty's saying: (**And out of His mercy He made for you night and day**, **that you may rest therein and that you may seek of His bounty**, **and that you may be grateful**.) 73 Al-Qasas: That is, to rest at night and work during the day in order to live.

(**It is He who sends the winds bringing good news before His mercy**, **and** .5 **sends down pure water from the sky**.). What is meant by His mercy here is rain, and the meaning is that the wind heralds the descent of water from the sky, and it is pure in itself and purifies everything else, according to the expression of the jurists. (**That We may revive with it a dead city and give it to drink from among the livestock and creatures We have created abundantly**.). God Almighty said, "Here is a town," and in verse 56 of Surah Al-A'raf, He said: (**We drove him to a dead country**). This indicates that town and country have the same meaning, and that is why he said: a dead town and did not say dead. See the interpretation of verse

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56 of Surat Al-A'raf, vol. 3, p. 342, and also the interpretation of verse 30 of Surat Al-Anbiya. (**And We distributed it among them so that they might remember**, **but most of the people refused**, **except as ungrateful**.). A pronoun we have shunned may be returned to the Qur'an, and therefore the verse has the meaning of the Almighty's saying: (**And We have morphed this Qur'an so that they may remember**, **but it only increases their repulsion**.) - 41 Al-Isra. It is permissible for the pronoun we to refer to rain, and the meaning is that God Almighty sent rain from one place to another because if it continued and continued in one place, its people would have perished by drowning, and if it had been completely cut off from them, they would have died of thirst. Every rational person should contemplate this wisdom and blessing and thank God for it, but most people refuse except to deny God and disbelieve in His blessings.

(**Had We willed**, **We could have sent a warner to every town**.). Before God sent Muhammad (peace and blessings of God be upon him), He made a messenger for every nation: (**And every nation has a messenger**) - 47 Yunus, and from the time of Muhammad (PBUH) until the last day, God Almighty closed the door of sending messengers to creatures, and was satisfied with one messenger for all nations in all generations, and he is Muhammad bin Abdullah, may God's prayers and peace be upon him and his family. His religion is the final religion for all of humanity, and for this reason God took a covenant from every prophet to preach about him and his qualities: (**And when God took a covenant with the prophets**: "**What I have given you of the Book and wisdom**, **then there comes to you a Messenger confirming what is with you**, **that you shall believe in him and that you will Christianize him**." **He said Did you acknowledge it and accept my insistence**

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on that? They said, "**We affirm it**." **He said**, "**Then bear witness**, **and I am with you among the witnesses**.") - 81 Al Imran, vol. 2, p. 98. There is no one above this status except God alone, and God reminded its owner of this great blessing when he said to him: (**Had We willed**, **We could have sent a warner to every town**.) But we did not do so, and we entrusted the warning of all nations to you alone out of greatness for your status, because greatness depends on the extent and weight of the obligation.

The Qur'an and radio:

(**So do not obey the disbelievers**, **and struggle against them with a great struggle**.). The speech is about not obeying the Messenger of God (may God's prayers and peace be upon him), and it is permissible to forbid something even with the knowledge that the person responsible does not do it at all, especially if the forbidding person is God Almighty, and the pronoun refers to the Qur'an, and the meaning is: Do not respond, O Muhammad, to anything that the disbelievers call you to do, and do not leave an opportunity without conveying the Qur'an and reciting it to their hearing, whether they like it or not, and if you encounter harm from them in this path, be patient. Do not let their harm prevent you from announcing and broadcasting it, for broadcasting God's verses is the greatest jihad for the sake of truth and humanity.

The purpose of this affirmation and encouragement is not to challenge the oppressors and tyrants with the eloquence of the Qur'an, and that is enough. Rather, the purpose is to educate the oppressed and ignorant, and guide them to their freedom, which has been violated by the strong, and that justice and equality are a divine and natural right for every individual, and that there is no strong, rich, or honorable

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except through piety and good deeds, and that the Qur'an is what guarantees this right, and no religion or law can fulfill it unless it is based on

What it is based on is justice and equality, and with this we know the secret in the Almighty's saying: (**And when the Qur'an is recited**, **listen to it and be silent that you may receive mercy**.) - 203 Al-A'raf.

God has commanded His noble Prophet to wage the greatest jihad by reciting the Qur'an and broadcasting it because through it the voice of truth and justice is raised, knowledge and awareness are spread among people, and every human being feels his dignity, so he cares for it and defends it. Thus, it becomes clear that reciting the Qur'an on international radio is for the good of all humanity, not for Muslims alone, and that the motive for these broadcasts is not rhetorical eloquence - as is thought - but rather the first motive is the call of the Qur'an, which It establishes the rules of justice and equality among all people.

(**And it is He who caused the two seas to pass**, **this one fresh**, **the Euphrates**, **and this one salt and brackish**, **and made between them an isthmus and a blocked stone**.). What is meant by the two seas in the verse is not two specific seas, rather what is meant by them are two types of water: one is fresh, and the second is salty. The word sea is used in the language to refer to abundant water, whether fresh or salty. The meaning is that God Almighty placed the salty water in a low land in which the water stagnated, and He placed the streams of fresh water, such as rivers and streams, in a land high above the surface of the sea, so that the fresh water pours into the salty water, so the fresh water remains on the surface. Its sweetness, and the salty due to its saltiness, even if the matter were reversed, and God Almighty placed

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the sweet water in a low land, and the salty water in a high land, and poured the salty into the fresh, it would spoil the sweet salty, and the whole water became bitter, and the people fell into hardship and embarrassment… This is not by chance, rather it is by the decree of the Wise, the All-Knowing, and the Almighty says: (**And He placed between them an isthmus and a blocked stone**.) It means that the two waters, even if they meet at the mouth of the rivers, one does not overpower the other, but rather each of them has its own characteristics and effects. Glory be to Him who created everything and determined it according to His decree.

(**It is He who created human beings from water and made him by lineage and marriage**.). What is meant by lineage is kinship through reproduction, and by marriage is kinship by marriage, and the meaning is that God Almighty created from the sperm a human being who is the most wondrous of creatures, and created kinship and sympathy among his individuals. See the interpretation of verse 14 of Surat Al-Mu'minun. (**And your Lord is powerful**) One of the manifestations of His power is that He made a male cell out of a female cell, and a female cell out of a cell, even though the reality of the two cells is the same, and their source is the same. 6

And the disbeliever is a helper against his Lord, **verse 55–62**:

(**And they worship instead of God that which neither benefits them nor harms them**, **and the disbeliever is a helper against his Lord**. (55) **And We have not sent you except as a bringer of good news and a warner**. (56) **Say what I ask of you for it any reward**, **except for him who wishes to take a way to his Lord**. (57) **And put your trust in the Living One who does not die**, **and glorify His praise**, **and that is sufficient for Him**. **Of the sins of His servants**,

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He is All–Aware. (58) **He who created the heavens and the earth and all that is between them in six days**. **Then He established Himself upon the Throne**, **the Most Gracious**, **and was questioned therein as All–Aware**. (59) **And when It was said to them**, "**Prostrate to the Most Merciful**." **They said**, "**And it is not the Most Merciful**." **We should prostrate as you command us**. **And it increased their aversion**. (60) **Blessed is He who has placed constellations in the sky and placed therein a lamp and a shining moon**. (61) **And it is He who made the night and the day a succession for whoever wants to be reminded or wants to be thankful**. (62))

the language :

Designated linebacker. What is meant by the zodiac is the positions of the sun and the moon, and it was said: What is meant by the moving planets known to the Arabs. What is meant by succession is that one of them succeeds the other.

Parsing:

We have sent you as a bringer of good tidings and a warner of the state of Kaf. Except for those who wish, an interrupted exception, that is, but for those who wish. It suffices for him that the extra ba is inflected, and the ha is an active participle, and He is aware of a situation, and the sins of His servants are related to an expert. Who created the heavens instead of the living and immortal. And the Most Merciful

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Predicate of a deleted subject, i.e. He is the Most Merciful. They were averse to distinguishing a transformer from a subject, and the original increased their aversion.

The successor is a second object to make, and Abu Hayyan Al-Andalusi said: It is a case.

Meaning:

(**And they worship instead of God that which neither benefits them nor harms them**.) It is presented with a single letter in verse 18 of Surah Yunus, Part 4, p. 143 (**The disbeliever is a helper against his Lord**) That is, he helps the people of falsehood against the people of truth, and everyone who supports falsehood has helped against God and has made him hostile, even if he glorifies and sanctifies Him with his tongue. The Greatest Messenger (PBUH) said: "Whoever helps an oppressor, knowing that he is an oppressor, has disavowed Islam." No matter how much I doubt, I do not doubt that the one who deliberately commits injustice is an infidel. Rather, the "just" infidel is better than him, and the Qur'anic verses are many and clear about that. As for the prophetic hadiths, they have exceeded the limit of frequency... Yes, we must treat him outwardly as a Muslim would, for no other reason than his saying: There is no god but God and Muhammad is the Messenger of God.

(**And We have not sent you except as a bringer of good news and a warner**.) It is presented literally in verse 105 of Surat Al-Isra (**Say**, "**I ask you no reward for it**, **except for him who wishes to take a way to his Lord**."). I have no ambition for you or your money, and I do not want to sell you for cubits in Paradise. I only want reform. Whoever of you wishes to take the path to guidance, his reward is with God. A similar example was presented in verse 90 of Surat Al-An'am, vol. 3, p. 221, and verse 88 of Surat Hud, vol. 4, p. 261.

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(**And put your trust in the Living One who does not die**, **and glorify His praise**, **and He suffices as an Awareness of the sins of His servants**.). Give good tidings and warn, O Muhammad, relying on God, sincere to Him in your words and deeds, and His position is far above the like, and from everything that does not befit His majesty and greatness, and He knows best who has strayed from His path, so He will hold him accountable and reward him. (**Who created the heavens and the earth and all that is between them in six days**, **then settled upon the Throne**). What is meant by leveling is control, and it is more likely that what is meant by days is the installments or phases, since there were no days before the existence of the universe and the sun, and these preceded

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The verse is in Surat Al-A'raf, verse 54, vol. 3, p. 338, in Surat Yunus, verse 3, and in Surat Hud, verse 7. (**Most Gracious**, **so ask an expert therein**) It is related to an All-Knowing One, and the Ha refers to the creation of the heavens and the earth, which is understood from the context, and in the speech there is deletion, introduction, and delay, that is, He is the Most Merciful, so ask about the creation of the heavens and the earth who is aware of it, and He is God.

(**And when it is said to them**, "**Prostrate to the Most Merciful**," **they say**, "**What is the Most Merciful?**" **We should prostrate as you command us**. **And it increased their aversion**.). If the Prophet (PBUH) said to the polytheists: Worship the Most Merciful and do not worship idols, they said, ignoring and mocking: What is it that you call us to worship, and call him the Most Merciful? Do you want us to obey you and disobey our fathers in what they used to worship? This ignorance and foolishness reminds us of the ignorance of young people who, when told: Pray and fast, say: Pray in the twentieth century? What is strange is that these

young people sing about freedom and humanity… as if freedom is heresy and transgression, and humanity is freedom from its values and ideals… and they do not know that the free person is the one who worships God and does not submit to anyone else, and that humanity is the religion of God that forbids indecency and evil.

(**Blessed is He who placed constellations in the sky and placed therein a lamp and a shining moon**.). What is meant by the zodiac is the houses of the sun and the moon. See the interpretation of verse 16 of Surat Al-Hijr, vol. 4, p. 470. What is meant by the lamp here is the sun, according to the Almighty's saying: (**And a bright moon**). God Almighty said in verse 5 of Surah Yunus: (**It is He who made the sun a light and the moon a light**). Some distinguished between light and light in that light is based on the planets directly and without intermediary, like the light of the sun, and light is based on the planets through intermediary, like the light of the moon, for it is acquired from the sun. This distinction was evidenced by the verse about making the sun a light and the moon a light.

(**It is He who made the night and the day a succession for whoever wanted to be reminded or wanted to be thankful**.). Succession, meaning that night and day alternate and one of them succeeds the other. Night goes and day comes, then this one goes and that one comes, and so on, and neither of them stays indefinitely or for a longer time than the needs of the creatures. The succession in this form is a definitive indication of the existence of a Wise Manager, and the succession of night and day is directly based on the movement of the earth, and the movement of the earth is based on its cause, but the chain of causes ends with all its links to the first principle, as for the wisdom of this succession. Because if it continues to exist

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Darkness or light, life would have been impossible on the face of the earth... And God Almighty says: (**For those who want to be reminded**) It means that whoever seeks evidence for the existence of God will find it in all things, including the alternation of night and day, and his saying: (**Or he wanted to be thankful**) It means that whoever wants to thank God for his blessings, let him also thank Him for the alternation of night and day, for it is one of the greatest blessings.

Servants of the Most Gracious, verse 63–77:

(**And the servants of the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace."** (63) **And those who spend the night before their Lord, prostrating and standing**. (64) **And those They say, "Our Lord, remove from us the torment of Hell. Indeed, its torment is like a fine**. (65) **Indeed, it is an evil abode and abode**. (66) **And those who, when they spend, are neither extravagant nor frugal**. (67) **And those who do not call upon any other god with God, nor kill a soul which God has forbidden, except justly, nor commit adultery, and whoever does that will be punished**. (68) **The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace**. (69) **Except those who repent and believe and do righteous deeds – those – God will change their evil deeds into good deeds. And God is Oft–Forgiving, Most Merciful** (70) **And whoever repents and does righteousness – indeed, he will turn to God in repentance** (71) **And as for those who do not bear witness to falsehood, when they pass by idle talk, they pass by with honor** (72) **And those who, when they are reminded of the signs of their Lord, do not fall upon them, deaf and blind**. (73) **And those who say, "Our Lord, grant us from our wives and our offspring comfort to our eyes." And make us**

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For the righteous are a leader. (74) **These will be rewarded with the world for what they were patient**, **and they will be met therein with greetings and peace**. (75) **They will abide therein**. **It has been well-established**, **stable and stationed**. (76) **Say what My Lord cares about you**. **If it were not for your supplication**, **then you would certainly be a liar**. (77))

the language :

Kindness and gentleness. Extravagance exceeds the limit. And parsimony is narrowing. The texture is in between. Mutaba is a good reference. The apple of the eye is a metaphor for happiness because the eye rests therein. The room is a symbol of high class. It is necessary.

Parsing:

The servants of the Most Gracious are a beginner, and those who walk are news. And here is the state of waw walking. Peace be upon the source. And prostration and standing. Stable and distinguished. And there was any spending in between. It is doubled with Jazm instead of Yalq. How humiliating we are. Likewise, the honorable, the deaf, and the blind. Your supplication is a subject with a deleted predicate, that is, if your supplication did not exist.

Meaning:

After God Almighty mentioned the characteristics of the unbelievers and warned them against them, He mentioned - as is His custom - the characteristics of the believers and what reward He had prepared for them for them, and these are their characteristics: 1 - (**And the servants of the Most Gracious are those who walk**

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on the earth in humility.). Imam Jaafar al-Sadiq said in his interpretation of this: "He is a man who walks according to his natural disposition, who does not affect himself or pretend." Yes, he walks as he is, without pretending... and alone, with no entourage or followers behind him, no servants and people in front of him riding horses or motorcycles.

She annoys people with her voices, announcing his arrival, so that they can applaud him and applaud in reverence and veneration.

(**And if the ignorant address them**, **they say hello**.). What is meant by the .2 speech of the ignorant is the foolishness of the foolish, such as mocking them, cursing them, or arguing with them out of passion and purpose... and peace is a metaphor for ignoring them and turning away from them out of disdain for them, and elevating what does not befit a noble man. The meaning is that if the believer hears an evil word, he ignores it as if he did not hear it or as if it meant someone else, and this is the beautiful abandonment intended by the Almighty's saying: (**And be patient with what they say and shun them with grace**.) - 10 Al-Muzzammil. There is no doubt that turning away from the foolish person only improves as there is no force to deter him, otherwise he must be disciplined, and the verse must be limited to that.

(**And those who spend the night before their Lord**, **prostrating and** .3 **standing**). They spend the night, meaning night overtakes them. In the darkness of the night, the believers turn to God and worship Him, because it is far from hypocrisy, and they do not spend the nights in cafes and clubs, wasting money, and plotting conspiracies against the believers and the sincere, and in the meaning of this

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verse is the Almighty's saying: (**They would not sleep for a while during the night**, **and at dawn they would ask for forgiveness**.) - 19 Atomics.

(**And those who say**, "**Our Lord**, **avert from us the torment of Hell**. .4 **Indeed**, **its torment is like love**.") It is necessary, inevitable, and always irreversible (**It has become worse in stability and standing**). They believed in Paradise and Hell based on what they saw and witnessed, so they feared this and coveted that. Imam Ali (peace be upon him) said in describing them: They and Paradise are like those who have seen it, so they will be blessed therein, and they and Hell are like those who have seen it, so they will be punished therein.

(**And those who**, **when they spend**, **are neither extravagant nor stingy**, .5 **and there is a balance between that**.) No excess or negligence, no frugality or extravagance, but rather moderation and moderation, and this is the approach of Islam: moderation in everything, no atheism, no polytheism, no dictatorship, no chaos, no abolition of monarchy, no tyrannical monarchy. See the interpretation of verse 29 of Surat Al-Isra, paragraph "Islam and the theory of morals."

(**And those who call on no other god with God**) Whoever acts out of .6 hypocrisy or obeys a created being

In disobeying the Creator, he is like someone who called upon another god with God. (**And they do not kill the soul that God has forbidden except in truth**.). The soul who is killed justly and justly is the one who killed another person unjustly, or who committed adultery without being chaste, or who apostatized from the religion of truth, or who sought corruption on earth. Details are in the books of jurisprudence. (**And they do not commit adultery**) Because adultery is one of the

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greatest sins, and therefore God Almighty equated it with associating others with God and killing oneself, and made the rule of three murders subject to the conditions mentioned by the jurists. (**And whoever does that will incur sins**). This refers to polytheism, murder, adultery, and the sins of punishment (**The torment will be doubled for him on the Day of Resurrection**, **and he will abide therein in disgrace**.). What torment and humiliation is more severe than the torment of Hell? So what if it is doubled with eternity to infinity?

(**Except those who repent and believe and do righteous deeds – for those**, **God will change their evil deeds into good deeds**, **and God is Forgiving and Merciful**.). Whoever repents from a sin is like one who did not sin, and on top of that, God will reward him for repentance and give him good deeds equivalent to the bad deeds of his sins, so that the good deeds of repentance erase the bad deeds of the sins: (**Indeed**, **good deeds remove bad deeds**) 116 Hud, and this is the meaning of the Almighty's saying: (**God turns their bad deeds into good ones**) A bad thing as it is cannot be transformed into a good thing, nor can a good thing be transformed into a bad thing as it is (**And whoever repents and does righteous deeds**, **he will turn to God in repentance**.) After God Almighty made it clear in the previous verse that He rewards the repentant with the reward of the doers of good, He praised him in this verse that he had returned to his Creator in a good manner, and made up for what he had done.

(**And those who do not bear false witness**, **and when they pass by idle talk**, **they pass by with honor**.). What is meant by testimony here is presence, as in the Almighty's saying: (**So whoever of you witnesses the month**, **let him fast it**.) 184 Al-Baqarah. What is meant by falsehood is falsehood, and by idle talk is everything that has no good in it, and the meaning is that believers do not attend

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gatherings of falsehood, nor do they help anyone against it, and it is better that they do not do it, nor participate in speech in which there is no good, and when they come across it, they honor their ears about it, just as they refrain their tongues from uttering it, just like a bee that hurries when it passes by carrion and foul odors.

(**And those who**, **when they are reminded of the signs of their Lord**, **do** .8 **not fall upon them deaf and blind**.). The poet

He listens to poetry, tastes it, and accepts it in its entirety. And so every professional, if you tell him about his profession and specialty, he accepts you with his heart, hearing, and sight. And if you tell a person about something that is far from him, and has no connection to his profession, he will turn away from you and from your conversation, even if it is guidance and light. And in this way the secret of the believer's interest in the Qur'an and the infidel's turning away from it becomes clear to you. The believer accepts the Book. God because he believes in it, understands its meaning and purpose, and finds in it himself, his belief, his good deeds, and the reward and reward that God has prepared for him, and the disbeliever turns away from the Book of God because he denies it, is ignorant of its goals and secrets, and finds in it nothing but censure and denunciation of him, his belief and his attributes, and nothing but threats against his disbelief and corruption.

(**And those who say**, "**Our Lord**, **grant us from our wives and our** .9 **offspring a comfort to our eyes and make us leaders for the righteous**."). The wretched and immoral person hopes that people will imitate him, not out of conviction that he is on the guidance of his Lord.. No, but rather so that blame and blame will be relieved from him, and he can justify his sin by the many sinners, and

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therefore he does not like his children and wife to be like him, just as the sick person does not like for his family to be afflicted with his disease. As for the righteous and pious, he is certain of his religion and insight into his affairs, and therefore he desires from the depths of his heart, as a principle and a belief, that all people will follow this path. His approach, and if his children are like him, he rejoices in their religion and behavior, and the number of the pious and obedient is multiplied by them.. The sincere people ask their Creator to make them a role model for those who desire to fear God, not to justify their deeds before people, nor to seek prestige in this world and to collect money in the name of God's rights, but rather a desire for a great status with God alone.

(**They will be rewarded with the world for their patience**, **and they will be greeted therein with greetings and peace**, **abiding therein**.). After God Almighty explained the descriptions of the righteous, He mentioned that their reward with Him is eternity in bliss and bliss, and security and security with reverence and respect. He singled out patience to point out that every righteous person must face harm and hardship from the wrongdoers, and that God's reward is only attained by those who persevere and are patient and continue to adhere to their principle and belief, whatever the cost and what it may be.

(**Say**: **My Lord does not care about you**. **If it were not for your supplication**, **then you would certainly lie**. **It will be necessary**.). What is meant by supplication here is that God Almighty called the polytheists with the tongue of His Prophet to faith and obedience, and the evidence is

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However, this is what is meant by supplication, as God Almighty says: (**You have lied**) It is like: (**So they called them, but they did not respond to them**.). The meaning is that there is nothing in the sight of God, O polytheists, that deserves attention and mention if it were not for one thing, which is your call to faith and obedience so that you will be required to prove the proof at the time of reckoning and punishment if you do not listen and obey, and you have turned away from the call and rejected the caller, so the word of torment has been imposed on you, and your punishment has become inevitable, and there is no escape from it.

Surat Al-Shu'ara

Al-Tabarsi said: It is Meccan, except for the Almighty's saying: (**And the poets are followed by the misguided**) Until the end of the surah, it was revealed in Medina. Its verses are 227.

In the name of God, the most gracious, the most merciful

Perhaps you will kill yourself, verse 1-9:

((1) **These are the verses of the clear Book** (2) **Perhaps you will disgrace yourself that they will not be believers** (3) **If We will, We could send down to them from the sky a sign, and their necks would remain for it. Submissive** (4) **And no remembrance from the Most Gracious comes to them as a novel except that they turn away from it** (5) **So they have denied, but there will come to them information of what they used to do**. (6) **Have they not seen the earth how many of every noble pair We have produced therein?** (7)

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Indeed, in that is a sign, but most of them are not believers. (8) **Indeed, your Lord is Almighty, Most Merciful** (9))

the language :

The one who sells himself destroys it, and he destroys his soul. The necks are necks, and are used to refer to groups. And the class pair.

Parsing:

That is a beginning, and the verses of the Book are predicates. Perhaps the meaning of compassion is included here. And yourself is the object of labaa. The infinitive is not to be an object for its sake. And he remained for the day, you say: he stayed, meaning he stayed during the day, and he stayed for the night, you say: he stayed, meaning he stayed at night, and they are from sisters who used to nominate the noun and put it in the accusative case, and their necks are the nouns remained and subjected to the predicate, and the origin of the speech is that they remained submissive to it, then the waw of the group was deleted and the necks were established in its place because it is the place of submission, and the word "submissive" was left on its origin. And whoever mentions (of) an additional inflection and mentions an active participle, he comes to them, and how much is the object of our growth.

Meaning:

(Tasm). We talked about something similar at the beginning of Surat Al-Baqarah (**These are the verses of the Clear Book**). That is a reference to the verses of this Surah, and the book, the Qur'an, and the clear one clarifies the truth and makes it

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apparent (**Perhaps you are ashamed of yourself that they are not believers**.). The letter from God to Muhammad (PBUH) in which he admonishes him for his intense grief and regret for his people's turning away from guidance and truth. A similar example is presented in verse 35 of Surat Al-An'am, vol. 3, p. 183, and verse 6 of Surat Al-Kahf.

(**If We will**, **We could send down upon them from heaven a sign**, **and their necks would remain submissive to it**.). God Almighty says to His noble Prophet: Take it easy. If We had wanted them to believe by force and compulsion, We would have sent down a torment from the sky that they would see with their own eyes, and We would have said to them: Choose either destruction or faith. There is no doubt that they surrender humiliated and submissive. But is this considered faith for which they deserve reward? No, true faith was not by will and choice, not by coercion and coercion, and therefore We empowered them to do evil and good, and commanded them to do this, and forbade them from that, and left it to them to choose so that they deserve the reward for obedience, and the punishment for disobedience.

You ask: God Almighty did that to the Children of Israel during the era of Moses (peace be upon him), as evidenced by the Almighty's saying: (**And when We raised the mountain above them as if it were a canopy**, **and they thought that it would fall upon them**, **take what**

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We have come to you with strength) 171 Al-A'raf. How did he prove it there and deny it here?

The answer: The Holy Qur'an clearly and clearly indicates that God Almighty treated the Jews in a way that was nothing like the way He treated all other servants,

because in the eyes of the Qur'an they have an abnormal nature that cannot be measured against. We spoke about that in detail in Part 1, p. 122, entitled "There is no comparison with the Jews."

(**And there comes to them nothing new from the Reminder from the Most Gracious**, **but they turn away from it**. **Indeed**, **they have denied**, **but there will come to them information that they used to scoff at**.). We empowered the polytheists and guided them with your tongue, O Muhammad, to what is best for them and their righteousness, but they turned away and ridiculed... so leave them alone, for they will inevitably meet the torment we promised them. A similar example was presented in verse 67 of Surat Al-An'am, vol. 3, p. 205.

(**Have they not seen the earth how many We have produced therein of every noble pair? Indeed**, **in that is a sign**, **but most of them were not believers**.). He who disbelieves in God is a disbeliever when he sees evidence and clear evidence of his existence and greatness, and among these evidence is the emergence of plants of all kinds and colors from the dead earth. See the interpretation of verse 99 of Surat Al-An'am, vol. 3, p. 234, and verse 3 of Surat Al-Ra'd, vol. 4, p. 375. (**Indeed**, **your Lord is the Mighty**, **the Merciful**.). By His might, He vanquishes tyrants, and by His mercy, He grants them respite and does not hasten punishment until the warner brings good news from Him, and gives them the opportunity to ponder and repent. Imam Ali (peace be upon him) said: Let no anger distract him from mercy, and no mercy distract him from punishment.

Moses verse 10–22:

(**And when your Lord called upon Moses**, "**Give to the wrongdoing people**." (**10**) **The people of Pharaoh**, "**Do not fear Allah**." (**11**) **He said**, "**My Lord**,

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indeed, I fear that they will deny it." (12) And my chest becomes distressed, and I do not My tongue is loose, so send for Aaron (13) And they have committed a sin against me, so I fear that they will kill me (14)

He said, "No, so go with Our signs. Indeed, we are listening with you. (15) So go to Pharaoh and say, 'Indeed, we are the messenger of the Lord of the worlds.' (16) Send with us the Children of Israel. (17) He said, Did we not raise a child among us and you remained among us for years of your life (18) and did you do what you did while you were of the disbelievers? (19) He said, "You did it then and I am of the disbelievers." The lost (20) So I fled from you when I feared you, so my Lord granted me judgment and made me among the messengers (21) And that is a blessing that You bestowed upon me if you worshiped my children. Israel (22))

Parsing:

It is in the accusative case with a deleted verb, i.e. mention. And if (that) is interpreted to mean any. And the people of Pharaoh instead of the unjust people. My chest tightens due to my fear, and it does not release the same. He singled out the Messenger even though they are two because the sender is one, the message is one, and the addressee is one, in addition to the fact that Moses is the origin. To send (that) means any explanation of the content of the message understood from the word of the Messenger. So, the letter is both an answer and a reward, but what is meant here is the answer only, i.e. yes, I did it. The source is that she was worshiped in a place of elevation instead of a blessing.

Meaning:

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These verses up to verse 68 are in the story of Moses (peace be upon him), which was mentioned several times, and when interpreting verse 9 of Surat Taha, we mentioned the reason for repeating it. (**And when your Lord called to Moses**, "**Go to the wrongdoing people**, **the people of Pharaoh**."). It is presented in verse 24 of Surat Taha. (**Do they not fear?**). This is a resumed sentence, and its meaning is: The time has come for Pharaoh to fear

And his people are the end of transgression and tyranny (**He said**, "**My Lord**, **I fear that they will deny me**."). In verse 45 of Surat Taha: (**We fear that he will overpower us or that he will overpower us**.) That is, he hastens our punishment before we convey the message to him (**My chest is distressed and my tongue is not loose**, **so send for Aaron**.). God Almighty commanded Moses to carry his message to Pharaoh.. This is a difficult and difficult task due to the tyranny of Pharaoh and the strength of his authority on the one hand, and because the message itself is a heavy burden on the one hand. God Almighty said, addressing his noble Prophet Muhammad (PBUH): (**We will cast upon you a heavy word**) - 5 Al-Muzzammil. Moses was quick to anger for the truth, and there was a knot in his tongue that prevented him from beginning to speak, so he feared that he would fall short in carrying out the great message and fulfilling its duty... No one like the prophets fears falling short of God's rights, especially those of determination, and this is part of infallibility. Hence Moses asked God to send Gabriel to his brother Aaron to be his assistant in this mission.

(**And they have a sin against me**, **so I fear that they will kill me**.). This refers to what happened to him when he killed the Pharaoh when the Hebrew called for his help, as in verse 15 of Surat Al-Qasas: (**He found there two men fighting**, **this**

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one from his followers and the other from his enemy. **So the one from his followers asked for help against the one from his enemy**, **so Moses pushed him and killed him**.) .. Moses feared that if he carried God's message to Pharaoh, they would kill him before he conveyed the message and miss its purpose. However, if his brother Aaron was with him, and that happened, he would take his place in conveying the message.

(**He said** -God- **No**, **so go with Our signs**. **Indeed**, **we are listening with you**. **So go to Pharaoh and say**, "**Indeed**, **we are the messenger of the Lord of the worlds**. **Send with us the Children of Israel**."). Moses was afraid of distress, holding his tongue, and being killed, but God gave him peace and said to him: None of that will happen because I am your supporter and helper. A similar example is presented in verses 46 and 47 of Surah Taha.

(**He said**, "**Did we not raise you as a child among us**, **and you remained among us for years of your life**, **and you did what you did while you were among the disbelievers?**"). Moses and Aaron went to Pharaoh, and they entered upon him, wearing covers of wool, with sticks in their hands, and they called him to God, and made a condition for him to maintain his kingdom and the continuity of his glory if he surrendered and obeyed. Pharaoh mocked these two who made conditions for him to remain in glory and the continuity of the kingdom, and they had no prestige or money. But he held his ground and did not order their killing for fear that it would be said:

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When he was unable to fight the argument with an argument, he resorted to the sword... But what argument does Pharaoh use? With what logic does he argue and

discuss? .. There is nothing but to go around and around, and to remind Moses of the past and the blessings upon it.. Did we not embrace you as an infant, and raise a boy, and you reside in our house for years, then kill a man among us, and run away in fear, waiting? Is this how you deny our blessing and disbelieve in our benevolence? Moreover, you claim that you are the Messenger of God to us? How do you combine your past, which is poverty and homelessness, with your claim to be a message from God? Do you want us to listen to you and obey, while we are your masters and guardians of your grace? Then Pharaoh turned to his companions and said: (**If I had not placed upon him bracelets of gold**) .. In gold alone lies the whole secret in the logic of tyrants.. There is no prophecy, no sovereignty, no virtue except for gold and by gold.

Moses (peace be upon him) responded about killing the Pharaoh (**He said**, "**Then I did it**, **and I am among those who are lost**.") That is, of those who are ignorant that my poking leads to murder.. I intended it to deter and discipline, but I missed the intention, so what is my fault in that? By the way, intentionality is an essential element of the crime according to jurists (**So I fled from you when I feared you**). I did not flee from justice, but rather from injustice and fear that you would treat me like a criminal and a premeditated murderer. Someone had said to Moses: (**The leaders are plotting against you to kill you**, **so get out**. **I am indeed one of your advisers**.) - 20 stories.

(**So my Lord granted me wisdom and made me one of the messengers**.). Pharaoh reminded him of poverty and homelessness, and Moses said to him: Dignity is not measured by money and power, but rather it is in the hands of God. He grants it to whomever He wishes from among His servants. He has granted me knowledge

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of His religion and His law, and of the aspects of goodness and righteousness, and honored me with the message to you and to your people.

Moses said in response to Pharaoh's words: Did we not raise a child among us? He said in response to him: (**This is a blessing that you have bestowed upon me, that you worshiped the Children of Israel**.). Trust me, O Pharaoh, with your upbringing for me, and you ignore that the reason is your tyranny and aggression, and that you slaughtered my people's sons and enslaved their women, and when my mother feared for me because of your injustice, she threw me into the sea... and what was in my life was in a strange house far from the tenderness of a mother and the kindness of a father? ..

Is this your kindness to me? What was your need for these two situations? So Pharaoh threw a stone, and he began to seek for his falsehoods, which you will read as follows:

Pharaoh said, "And what is the Lord of the worlds?" verse 23–37:

((23) **Pharaoh said, "And what is the Lord of the worlds?"** (23) **He said, "The Lord of the heavens and the earth and what is between them, if you are certain."** (24) **He said to those around him, "Will you not listen?"** (25) **Your Lord said And the Lord of your forefathers** (26) **He said, "Indeed, your messenger who was sent to you is crazy."** (27) **The Lord of the East and the West and all that is between them said, "If you understand."** (28) **He said, "If you take as a god other than me, I will certainly make you among those in prison."** (29) **He said, "Have I brought to you anything clear?"** (30) **He said, "Then bring it if you are of the truthful."** (31) **Then he threw his staff, and**

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behold, it was a clearly visible serpent. (32) **And he removed his hand, and behold, it was white to the onlookers**. (33) **He said to the people around him, "Indeed, this is an all-knowing magician**." (34) **He wants to He will expel you from your land with his magic. So what do you command?** (35) **They said, "Shut him and his brother back, and send gatherers into the cities**. (36) **They will bring to you every knowledgeable magician**. (37))

Dialogue between Moses and Pharaoh:

(**Pharaoh said, "And what is the Lord of the worlds?**") .. You claimed, O . Moses, that you are the Messenger of the Lord of the Worlds. Don't you explain to us what kind of Lord this is? What is his truth?

(**The Lord of the heavens and the earth and all that is between them said**, . "**If you are certain**,). Moses said: God is not known except by His descriptions and effects, including the creation of this universe, which is amazing in its arrangement and order... So think and ponder if you have minds that realize that this order does not exist except by the power of the All-Knowing, the Wise.

(**He said** - Pharaoh - **To those around him, don't you listen?**). Listen and be . amazed... We have not heard of this among our forefathers.

(**Your Lord and the Lord of your forefathers said**). Moses said adamantly and . emphatically: God is the Creator of the universe, your Creator, the Creator of your fathers, and the Creator of this Pharaoh whom you raise and worship.

(**He said** - Pharaoh - **Your messenger who was sent to you is crazy**.) .. Moses . is crazy in the logic of Pharaoh... and why? Because he says: Pharaoh is loved, not a

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lord, and a creature without a creator. And according to this Pharaonic logic, everyone who claims something that he does not have, so whoever claims knowledge while he is ignorant, or sincerity while he is a traitor, or honesty while he is a liar, then he is following the religion and Sunnah of Pharaoh. If this claim had found someone who believed him, he would have said: I am your Lord, the Most High.. I have not known for you any god other than Me, just as Pharaoh said.

(**The Lord of the East and the West and all that is between them said**, "**If you understand**). Moses insisted on his position and that God is the Creator of everything, and he pointed to the rising and setting of the sun, since Pharaoh would not dare say: He brings it from the East and sends it to the West... And so he was astonished when he heard this statement from Moses, just as Nimrod was astonished before him when Abraham Al-Khalil (peace be upon him) challenged him by saying: (**For God brings the sun from the east**, **so bring it from the west**, **and he who disbelieves is astonished**.) 258 Al-Baqarah.

When Pharaoh emptied what was in his quiver, his soul was disturbed, and he began to threaten and threaten (**He said**, "**If you take a god other than me**, **I will make you one of the prisoners**.") .. Imprisonment, abuse and torture are the only weapons of every tyrant and oppressor since ancient times against truth, justice and freedom.. But the jihad and steadfastness of the free oppressors makes the tyrants' weapons return to their throats and chests.

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Just as Pharaoh's weapon returned to his throat and chest, and in ancient times it was said: Whoever draws the sword of transgression will be killed by it. God Almighty said: (**And Qarun**, **and Pharaoh**, **and Haman**, **and indeed Moses came to**

them with clear proofs, **but they were arrogant in the land**, **and they were not the first**. **We took each one of them for his sin**, **so among them are those whom We sent**. **And among them was he who was overtaken by the battle**, **and among them was he whom We caused the earth to swallow**, **and among them was he whom We drowned**.) 40 spider.

(**He said**, "**Have I brought to you anything clear?**" **He said**, "**Then bring it if you are of the truthful ones**."). Moses was not afraid of Pharaoh's threat, and he said to him with confidence and reassurance: Will you make me one of the prisoners, even if you are right with evidence that removes doubt about you and others? How does Pharaoh respond to this embarrassment? Would he say to him: Yes, I will imprison you, even if you are right.. How? This is a clear admission that Moses is the Messenger of the Lord of the Worlds, and that Pharaoh is slandered by his claim to divinity, and so he was forced to say to Moses: (**Then bring it if you are of the truthful**).

(**So he threw his staff**, **and behold**, **it was a clearly visible serpent**.). This verse and what follows it until God Almighty says: (**A knowledgeable magician**) It amounts to six verses, and with it ends the section we are dealing with. These six verses were mentioned in Surat Al-A'raf from verse 107 until verse 112, vol. 3, p. 375, and they are the same here and there in their arrangement and literal text, except for two things: the first one said here "suhar." He said in Al-A'raf: "a magician." The meaning is the same in reality, and there is no difference except in exaggeration.

The second came in verse 109 of Surat Al-A'raf (**The leaders of Pharaoh's people said**, "**This is a knowledgeable magician**.") It came here in verse 34 of Surah Ash-Shu'ara (**He said to the people around him**, "**This is a knowledgeable**

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magician.") There is a big difference between the two meanings – it seems – because the Al-A'raf verse attributed this saying to Pharaoh's group, not to Pharaoh, and the Poets' verse attributed it to Pharaoh himself, not to his group, so what is the reason for the plural?

I did not find any reference to that in the interpretations and sources I have, and I do not know what the reason is... Whatever it is, what I see in the answer is that Pharaoh was the one who initiated it and said to his group: (**This is an all-knowing magician**). Then his group began discussing this statement among themselves.

And some of them say to each other: Indeed, Moses is a knowledgeable sorcerer.. As is the case with the Men of Men in their imitation of their leaders in everything, and their care for their sayings, memorizing them, and citing them.. Accordingly, there is no dissonance between the two verses.. Pharaoh said that to his group, and his group also said it in imitation of him.

The magicians came, **verse 38-51**:

(**So the magicians were gathered for an appointed time of an appointed day**. (38) **And it was said to the people**, "**Are you gathered together?**" (39) **Perhaps we will follow the magicians**, **if they are the ones who will be victorious**. (40) **So when he came The magicians said to Pharaoh**, "**Indeed**, **for us is a reward if we are the victors**." (41) **He said**, "**Yes**, **and indeed**, **then**, **indeed**, **you will be among those brought near**." (42) **Moses said to them**, "**Cast down what you are**." (43) **So they threw down their ropes and their staffs**, **and said**, "**By the might of Pharaoh**, **indeed**, **we are the ones who will be victorious**." (44)

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So Moses threw down his staff, and behold, it caught what they were conceiving. (45) **Then the magicians were cast down, prostrating**. (46) **They said, "We believe in the Lord of the worlds**." (47) **The Lord of Moses and Aaron**. (48) **He said, "Have you believed in him before he gave you permission? Indeed, he is the greatest of you. He taught you magic, and you will know. Indeed, I will cut off your hands and your feet on opposite sides, and I will crucify you all together**. (49) **They said, "There is no harm. Indeed, we are returning to our Lord**." (50) **We hope that our Lord will forgive us our sins if we are the first to believe**. (51))

the language :

Cutting off the hands and feet as opposed to cutting off the right hand and left leg, and vice versa. No harm: no harm.

Parsing:

That here (an) is an infinitive, and the infinitive infinitive is in the genitive case with the omitted lam, and the meaning is that we aspire to the forgiveness of our Lord for being the first to believe in God in this busy scene.

Meaning:

(**So the magicians were gathered for the appointed time of the day**.) It is the day of Eid, as in verse 59 of Surah Taha: (**He said, "Your appointment is the Day of Decoration, and that the people will be gathered together at noon**."). (**And it was said to the people: Are you gathered together?**) To watch this match? The masses do not need anyone to urge them to attend this scene and others

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like it. They yearn for it and are drawn to it by nature. This is what Moses wanted and wished for in order to establish the truth and invalidate falsehood in the eyes of the people. (**Perhaps we will follow the magicians if they are the ones who will prevail**.). Those who said this to the people were Pharaoh and his people, and the apparent meaning of their saying indicates that they were in doubt about the religion of the magicians, and that they were searching for the truth to follow it, but this is not what is meant because they and the magicians are of the same religion, and the intended meaning is that perhaps we will remain steadfast in our religion, and not follow the religion of Moses.

(**When the magicians came**, **they said to Pharaoh**, "**Indeed**, **we will have a reward if we are the victors**."). This verse and what follows it until the last verses of this passage have been mentioned in Surat Al-A'raf from verse 113 until the end of verse 126, vol. 3, p. 377. There is no difference here and there except in some expressions, such as the Almighty's saying in Surat Al-A'raf: (**And the magicians came to Pharaoh and said**, "**Indeed**, **we will have a reward**."). And what he said here in Surah Ash-Shu'ara: (**When the magicians came**, **they said to Pharaoh**, "**Indeed**, **we will have a reward**.").

Drowning Pharaoh and his people, **verses 52–68**:

(**And We revealed to Moses**, "**Be pleased with My servants**. **Indeed**, **you are being followed**." (52) **So Pharaoh sent gatherers into the cities**. (53) **Indeed**, **these are a small group**. (54) **And indeed**, **they are furious with Us** (55) **And indeed**, **We are of all wary** (56) **So We brought them out of gardens and springs** (57) **and treasures and an honorable station** (58) **Thus and We made**

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them inheritable. Children of Israel (59) So they followed them, setting out (60) When the two groups saw each other, Moses' companions said, "Indeed, we will overtake each other." (61) He said, "No. Indeed, with me is my Lord. He will guide us" (62) So We revealed to Moses, "Strike with your staff the sea," and it parted, and each group was like a great mountain of sand. (63) And We brought them together, then the others. (64) And We saved Moses. And those with him, all of them (65) Then We drowned the others (66) Indeed, in that is a sign, but most of them were not believers (67) And indeed, indeed, your Lord is Almighty, Most Merciful. (68))

the language :

Siri walked at night. The fragmentation is the small group of people, and in the surrounding sea the fragmentation of everything that remains is vile. And angry is the plural of angry, which is angry, and in some language books it is not said: He made him angry and so-and-so became angry about such-and-such. And beware is the plural of hatheer, which is the cautious one who is alert. Al-Tabarsi said: Al-hatheer is the agent of caution, and caution is imprinted on caution. And two sunrises entering at the time of sunrise. The two groups saw each other facing each other. The difference is in breaking the fa part. And the mountain peaks. And we brought us closer.

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Parsing:

Careful is an adjective for everyone. And they are shining like those who followed them. Both are letters of deterrence and rebuke.

Meaning:

(**And We revealed to Moses**, "**I am pleased with My servants**. **You will certainly be followed**."). God commanded Moses to leave the land of Egypt at night, with the children of Israel, and told him that Pharaoh and his soldiers were pursuing them to bring them back. (**So Pharaoh sent envoys into the cities**.). When Pharaoh learned of the emergence of Moses and his people, he gathered them together to force them to return to his authority, and to punish them as much as he wished, and he said: (**Indeed**, **these are a small group**, **and they are angry with us**, **and indeed we are all wary**.). Who is Moses and Moses' people? They are nothing to us, and they have tried to disturb us and rebel against our command.. but we are on the lookout for them, and they will taste the evil of their command.. but above Pharaoh's management is God's management.. Pharaoh mobilized his armies for Moses, so his fate and theirs were to be drowned and destroyed.. Imam Ali (peace be upon him) said: Matters are humbled according to the destinies until death is in the management.

(**So We brought them forth from gardens**, **springs**, **treasures**, **and an honorable abode**.). Pharaoh and his soldiers went out to take revenge on Moses and those with him, so God took revenge on them, and took them out of what they had and in which they enjoyed... high palaces, flowing rivers, nearby harvests, hidden treasures, clubs, gardens, swimming pools and parks. All of this and what they left behind forever. (**Thus We made it an inheritance to the Children of Israel**.). Al-Tabari and Al-Tabarsi said: God Almighty gave the Children of Israel the lands of Pharaoh and his people. Abu Hayyan Al-Andalusi said in Al-Bahr Al-Muhit, and this meaning is the apparent one because the verse "We inherited" came after the verse "We expelled them." Others said: God gave the Children of Israel an

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inheritance similar to what Pharaoh and his people had because the Israelites did not return to Egypt after they left it.

Whatever it is, the point of evidence in the verse is that God does not abandon the oppressors and their oppression, and that He takes revenge on them at the hands of the sincere or for any reason, even after a while, and this is what we believe and believe in. As for investigating historical issues and others, we leave it to the specialists unless we are certain of it.

(**So they followed them**, **setting off**) Pharaoh went out with his horse and foot in search of Moses and his companions, and they overtook them when the sun rose (**When the two people saw each other**) The collection of Moses and the collection of Pharaoh saw each other (**Moses' companions said**, "**Indeed**, **we will overtake you**.") They said in fear and panic: The enemy has caught up with us, and we have no strength to defeat him (**He said**, "**No**. **Indeed**, **with me is my Lord**. **He will guide me**." **So We revealed to Moses**, "**Strike the sea with your staff**," **and it parted**, **and each part was like a great cloud**.). Moses said to his people: Do not be afraid of Pharaoh and his power, for God is stronger and greater, and He is with me and you will see... He had not finished his words until God commanded him to strike the sea with his staff, and when he struck it, twelve paths split according to the number of the Israelite tribes, and the water rose between one path and the other like a great mountain, and Moses and his people crossed the sea to the second shore. A similar example is presented in verse 77 of Surat Taha.

(**Then We brought back the others**, **and We saved Moses and all those with him**, **then We drowned the others**.). We brought closer, and then by fatha al-

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thaa, meaning there, and what is meant by the others is the gathering of Pharaoh, and the meaning is that after God Almighty had crossed the sea with the children of Israel to the second bank, and they were saved, the group of Pharaoh arrived, and they saw the great miracle of the waters of the sea standing still like mountains and its paths being paved, so Pharaoh rejoiced and said to his gathering: Look how the sea responded to my desire, and opened the way for those who rebelled against my will. Then they stormed those paths, and walked in safety and reassurance... As soon as they reached the middle of the sea, it closed in on them all, and not one of them escaped after they had been warned so much and given a long wait, but they took refuge in their tyranny, blinded.

(**Indeed**, **in that is a sign**) A miraculous miracle, a lesson and a sermon (**And most of them were not believers**. **Indeed**, **indeed**, **your Lord is the Mighty**, **the Most Merciful**.). The conscience of most of them goes back to the Children of Israel, whom God saved from Pharaoh, not to the drowned people, as a group of commentators said, taking the apparent meaning of the context.

The evidence that what is meant is the Children of Israel, not the drowned, is that all of Pharaoh's followers are infidels without exception, especially those who were with him, and that when the Children of Israel saved them from Pharaoh and took them across the sea and destroyed their enemy, they said to Moses: We want an idol to worship instead of God: (**And We took the Children of Israel across the sea**, **and they came upon a people who devoted themselves to idols of theirs**. **They said**, "**O Moses**, **make for us a god as they have gods**.") 138 Al-A'raf. Therefore, the meaning of the verse is that the Israelis witnessed the parting of the sea and other miracles, yet most of them insisted on disbelief and rebellion.

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Ibrahim, verse 69–89:

(And recite to them the story of Abraham (69) when he said to his father and his people, "What do you worship?" (70) They said, "We worship idols and remain devoted to them." (71) He said, "Do they listen to you?" When you call upon (72) or they will benefit you or harm (73) they will say, "Rather, we found our fathers doing that." (74) He will say, "Have you seen what you used to worship?" (75) you And your ancient forefathers (76) For they are my enemies, except the Lord of the worlds (77) It is He who created me, and it is He who guides me (78) and it is He who feeds me and gives me drink (79) And when I am sick, it is he who heals (80) and it is He who will cause me to die and then bring me back to life (81) and it is He who I hope will forgive me my sins on the Day of Judgment (82) My Lord, grant me judgment And join me with the righteous (83) and give me a tongue of truthfulness among others (84) and make me among the heirs of the Garden of Bliss (85) and forgive my father for he was one of The lost (86) And do not disgrace me

The Day they will be resurrected (87) A day when neither wealth nor children will benefit (88) Except he who comes to God with a sound heart (89))

Parsing:

The word enemy refers to one, two, and a group, and the same applies to the word friend. The Lord of the worlds is an exception and is cut off. And the One who created me is a first subject and (He is) a second subject and He guides its predicate, and the sentence is the predicate of the first subject, as Abu Al-Baqa said in the book

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Al-Imlah. And a day when it will be of no use, instead of the day they will be resurrected. And whoever comes to God (from) an object that is deleted will not benefit, meaning neither wealth nor children will benefit anyone except the one who comes to God, etc.

Meaning:

God Almighty mentioned the story of Abraham distributed in the previous surahs as the occasion required. In these verses, God Almighty repeated the dialogue that took place between Abraham (peace be upon him) and his people in Surat Al-Anbiya, and repeated it in another style.

(**And recite to them the story of Abraham**). The speech belongs to the Messenger of God (PBUH), and the pronoun on them goes back to the Quraysh who claimed to be descendants of Abraham and to follow his religion.

(**When he said to his father and his people**, "**What do you worship?**")?. When interpreting verse 74 of Surat Al-An'am, vol. 3, p. 112, we mentioned the difference of commentators regarding whether Abraham said this to his real or figurative father, i.e. his father's brother.

(**They said**: **We worship idols and remain devoted to them**.). We continue to worship and sanctify it, and their acknowledgment of worshiping idols makes them feel that the word "idol" did not mean in their understanding of censure as we understand it, but rather it meant greatness and majesty.

(**He said**, "**Do they hear you when you pray**, **or do they benefit you or harm you?**")?. The matter of the deity

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To hear and see, to benefit and harm. Are these qualities present in what you worship? The question here refers to denial.

(**They said**, "**Yes**, **our fathers do like this**."). This is a clear acknowledgment that they are imitators... and it is not surprising that in the twentieth century and the space age, we saw followers of parties and organizations of all kinds imitating their leaders, taking their statements as evidence, and taking them as axioms without investigation or scrutiny.

(**He said**, "**Have you seen what you and your ancient fathers used to worship? They are indeed my enemy**, **except the Lord of the Worlds**."). If you imitate your fathers, then I do not imitate anyone, and I declare my disavowal of your gods and my hostility to them, and I only worship the Lord of the Worlds, for He is my guardian in this world and the hereafter. If your idols are gods as you claim, then let them inflict their plots on me and their anger, for I challenge you and I challenge them.

(**He who created me guides me**). God has given me a mind to guide me to the truth, and I follow it and use it well, and I do not imitate anyone as you claim. (**And it is He who feeds me and gives me drink**.) By facilitating the means for me and for all of His creation, God Almighty created this earth and deposited in it what they need, and He said: (**It is He who made the earth subservient to you**, **so walk in its paths and eat of His provision**.) - 15 The King (**And if I am sick**, **he will heal me**) Because of the medicine He created, the Messenger of God (may God bless him and grant him peace) said: There is a cure for every disease, so if the medicine hits the disease, he is innocent, God willing. In a second hadith: God sent down the disease and the cure, so seek treatment, and do not seek treatment with something forbidden (**And the One who will cause me to die and then bring**

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me back to life, **and the One who I hope will forgive me my sins on the Day of Judgment**.). Death, life, and forgiveness of sins are in the hands of God alone, there is no doubt about that. Abraham (peace be upon him) is infallible from error and sin, and part of the infallibility of every infallible person is that he has great fear of God.

(**Lord**, **grant me judgment**). What is meant by rule here is not authority, but rather wisdom and decisive speech: (**And We gave him wisdom and decisive speech**.) - 20 p (**And join me with the righteous**). Help me to follow their example and do their work (**And give me a tongue of truth in others**.). What is meant by "others" is the nations that will come after him, and the meaning is: "Make my remembrance good among the people after me," and God has answered his prayer, as the people of all heavenly religions have agreed to sanctify and glorify him.

(**And make me among the heirs of the Garden of Bliss**). Who is more deserving of it than Abraham? (**And forgive my father**, **for he was one of those who went astray**.). See vol. 4, p. 111, interpretation of the Almighty's saying: (**Abraham's request for forgiveness for his father was only based on a promise he made to him**. **When it became clear to him that he was an enemy of God**, **he disavowed him**.). (**And do not disgrace me on the day they are resurrected**). This is a supplication and a monologue that is worshiped in the same way that the prophets and righteous people are worshiped (**A day when neither wealth nor children will benefit anyone who comes to God with a sound heart**.) From the scourge of disbelief, hypocrisy, hatred, hypocrisy, and other afflictions and diseases. When the heart is free from vices, all limbs are safe with it.

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The tongue is free from lying and backbiting, the hearing from listening to idle talk and falsehood, the hand from practicing forbidden things, and the private parts from adultery and immorality, etc.

Paradise is for the pious, and Hell is for the devout ones, verses 90–104:

(**And Paradise has been brought near to the righteous** (90) **and Hell has been brought to prominence to the strayers** (91) **and it will be said to them**, "**Where is it that you used to worship?**" (92) **Besides God, will they help you? Or will they be victorious?** (93) **Then they were thrown into it, and the perverts**. (94) **And all the hosts of Satan**. (95) **They said, while they were disputing therein**. (96) **By God, if we** (97) **When We made you equal to the Lord of the worlds** (98) **And We led astray only the criminals** (99) **We have no intercessors** (100) **and no intimate friend** (101) **If only** (102) **Indeed, in that is a sign, but most of them are not believers**. (103) **And indeed, your Lord is the Mighty, the Merciful**. (104))

the language :

I'm getting closer. It is highlighted by the emphasis on the rā from tabrīz, which is to show off. And the seducers

The plural of gaw is one who has strayed from the path of guidance and truth. Kabkabwa is a repetition of Kabb, which means subtracting and throwing. And We will make you equal with Him. And the warm and sincere friendliness.

Parsing:

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Satan's soldiers referred to (the deviant). If we (that) are lightened from the heavy one, and the lam is in the error of the dividing lam. And since an adverb is related to a clear statement. So we are in the accusative case because it occurs after if, which contains the meaning of wishing, and the infinitive infinitive is a conjunction of karba.

Meaning:

(**And Paradise has been prepared for the righteous**). It is close to those who are guided and pious, far from those who stray and go astray (**Hell has been made clear to the deviants**) God revealed it to those who denied it and disbelieved in it (**And it was said to them**, "**Wherever you are**, **you will worship other than God**.") And you hope for them for this day, and you say: We only worship them so that they may bring us closer to God (**Will they support you or will they be victorious?**)?. They cannot help you, nor can they help themselves.

(**So they were plunged into it**, **they and the deviants and all the hosts of Satan**.). The conscience (they) refers to their gods, the deviants who worshiped them, and the soldiers of Satan, all who are misguided and misleading. God gathers some of them together, then casts them into the depths of Hell, and wretched is the resting place. (**They said**, **while they were therein disputing**, "**By God**, **we are in clear error when We make you equal to the Lord of the worlds**, **and We have not led astray except the criminals**."). The misguided will say tomorrow, and after it is too late, they will say to their gods and devils: Our guide was blindness and misguidance when we worshiped you and made you equal with God, and nothing prevented us from the path of truth and guidance except the criminals, and they are the presidents and leaders who are the masters of benefits and interests, the root of corruption and affliction.

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(**We have no intercessors and no intimate friend**). There is no one who will intercede tomorrow, nor will he refuse.. Only a healthy heart and good deeds can benefit a person, and the wretched is he who is deprived of both. (**If we had a chance**, **we would be among the believers**.). After they gave up on everything, they wished to return to this world

Let them believe and work… Verse 28 of Surat Al-An'am says: (**Had they been rejected**, **they would have returned to what they were forbidden**, **and indeed they are liars**.). See vol. 3, p. 179 (**Indeed**, **in that is a sign**, **but most of them are not believers**, **and indeed**, **indeed**, **your Lord is the Mighty**, **the Most Merciful**.). The literal text is presented in verses 67 and 68 of this Surah.

Noah verse 105–122:

(**The people of Noah denied the messengers** (105) **when their brother Noah said to them**, "**Do you not fear** (106) **Indeed**, **I am to you a trustworthy Messenger** (107) **So fear God and obey me** (108) **and what I ask of you for it any reward**. **My reward is only from the Lord of the worlds**. (109) **So fear God and obey me**. (110) **They said**, "**Shall we believe in you?**" **and the wretched ones followed you**. (111) **He said**, "**And I have no knowledge of what they used to do**. (112) **Their reckoning is only with my Lord**, **if only you could understand**. (113) **And I do not pursue the believers**. (114) **I am only a clear warner**. (115) **They said**, "**If you do not desist**, **O Noah**, **you will certainly be among those who will be stoned**." (116) **My Lord said**, "**Indeed**, **my people are liars**. (117) **So open between me and them and save me from With me among the believers** (118) **So We saved him and those with him in**

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the loaded ship (119) **Then We drowned after the rest** (120) **Indeed**, **in that is a sign**, **and it was not**. **Most of them are believers** (121) **And indeed**, **indeed**, **your Lord is Almighty**, **Most Merciful** (122))

Parsing:

Noah instead of (their brother). And if I run (that) is negated, and the same is that their reckoning, and that

I. My knowledge (what) is negated, my knowledge is a subject, and the predicate is omitted, i.e. my knowledge is established and related to my knowledge. And the letter "ba" is added as a declension, and the letter "an" is predicated.

Meaning:

(**The people of Noah denied the messengers**). The addressee is one, and he is Noah (peace be upon him), but whoever disbelieves one of God's messengers has disbelieved all of His messengers, given that the sender is one, and the message is one. (**When their brother Noah said to them**, "**Will you not fear**) Whoever adopts piety will be safe and secure from God's wrath and torment (**I am to you a trustworthy messenger**) He described himself with the honesty with which they knew him, young and old, just as the Quraysh knew Muhammad (PBUH) with honesty and trustworthiness in all his roles and situations. (**So fear God and obey**) I invite you to what is best for you and your well-being in this world and the hereafter (**And I do not ask you for any reward for it**. **My reward is only from the Lord of the worlds**.). Every messenger's reward is on the sender, not on the addressee. Do people respond and trust those who covet them and their money? A

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similar example is presented in verse 90 of Surat Al-An'am, vol. 3, p. 221, and verse 29 of Surat Hud, vol. 4, p. 225. (**So fear God and obey**) There is no reason to repeat the command of piety except because it is the foundation and foundation.

(**They said**, "**Do we believe in you?" and the vile people followed you**.). They attacked Noah's message for no reason other than because the poor believed in it and the poor have no value - therefore - Noah's message is worthless... In other words, the affluent do not live the lives of the poor, so how can they believe in what they believed in? ..And this is how luxury works in the criminal soul, blinding it to the truth, and creating tyranny and pride in it.

(**He said**, "**And I do not know what they used to do. Their reckoning is only with my Lord**."). Noah said to those who argued with him about the poor: A person's value lies in his intentions and deeds, not in prestige and money, and I have not learned from those whom your eyes despise that they harmed anyone in word or deed, and secrets are up to God, for He alone knows them and is held accountable for them. (**If you feel**) A person's value is based on his actions, not his money. The apparent value is for people and the hidden value belongs to God (**And I do not persecute the believers. I am only a clear warner**.). It is presented in verse 29 of Surah Hud, Part 4, p. 326.

(**They said**: **If you do not desist**, **O Noah**, **you will be among those who are stoned**.). They were unable to argue with the truth, so they resorted to threats and the use of force... and this is the practice of the most powerful of falsehood in every time and place. (**He said** - Noah - **My Lord**, **my people are liars**, **so open a conquest between me and them**.) When they threatened him with force, he

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sought help from God and his strength against them, and begged Him to judge between him and them with a ruling that would grant him victory over the right person and take revenge on the wrongdoer. (**And save me and those who are with me among the believers**) When torment descends upon the unbelievers (**So We saved him and those with him in the loaded ship**.) With those who believed with him, including his family and others, and with the living beings of each couple, two (**Then we drowned after the rest**). It was presented in Surat Al-A'raf, verse 64, vol. 3, p. 346, and verse 40 of Surat Hud, vol. 4, p. 232. (**Indeed, in that is a sign, but most of them are not believers, and indeed, indeed, your Lord is the Mighty, the Most Merciful**.). Its literal text is presented with the interpretation in verses 67 and 68 of this Surah.

Hud verse 123–140:

(**Aad denied the messengers** (123) **when their brother Hud said to them, "Do you not fear** (124) **Indeed, I am to you a trustworthy Messenger** (125) **so fear God and obey me** (126) **and what I ask of you for it any reward. My reward is only from the Lord of the worlds**. (127) **Do you build with all your revenues a sign that you use in vain?** (128) **And you take up places that you may** (129) **And when you are oppressive, you will be oppressive**. (130) **So fear God and obey me**. (131) **And fear Him who has provided you with what you know**. (132) **He has provided you with With livestock and children** (133) **and gardens and springs** (134) **Indeed, I fear for you the torment of a great day** (135) **They said, "It is the same to us whether you have preached or not."** (136) **If**

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This is nothing but the creation of the ancients. (137) **And We are not to be punished**. (138) **But they rejected him**, **so We destroyed them**. **Indeed**, **in that is a sign**, **but most of them were not believers**. (139) **And indeed**, **Your Lord is indeed the Mighty**, **the Most Merciful** (140))

the language :

The rent is called by breaking the "ra" and opening it to the high place and also the obtuse road, and the rent is called by opening it to the growth of the crops. What is meant by factories here is palaces in which there is no good. And brutality is taking by hand. If a person is described with the word "mighty," then what is meant is condemnation and that he is arrogant and arrogant, and if he describes a person with the word "mighty," what is meant is praise and that he is high and does not reach anything.

Parsing:

This (that) is negative. And we are tormented by a redundant letter, and we are tormented by news.

Meaning:

The story of Hud was presented in Surat Al-A'raf, verses 65-72, vol. 3, pp. 346-348, and it was also mentioned in Surat Hud, verses 50-60, vol. 4, pp. 237-243.

(**Aad denied the messengers when their brother Hud said to them**, "**Do you not fear me? Indeed**, **I am to you a trustworthy messenger**. **So fear God and obey me**, **and I will not ask you for it of any reward**." **My reward is only from the Lord of the worlds**.). A similar example was presented in the literal text in the previous section, verses 105-110, without modification except in the name.

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There are the people of Noah, and here Hud and Ad. The secret is that the message of the prophets is one and is limited by the call to believe in God, the One, and to obey Him in His commands and prohibitions.

(**Do you build a miracle with every rent in vain?**). The rent means a high place, and what is meant by the verse here is construction.

Every building that fulfills a need in life is good, and part of religion, because the religion of God is the religion of life. As for building that has no benefit except multiplication and boasting, it is evil in religion and reason, and this type of building is what is meant by the verse, as evidenced by the Almighty's saying: (**You are messing around**) The absurd is that which is not needed (**And you take places that you may immortalize**.). What is meant by factories here is not what we understand by this word, because factories that produce what benefits people are at the core of religion. Rather, what is meant by factories is a building in which there is no benefit of any kind.

(**And when you are oppressive**, **you are oppressive**, **so fear God and obey me**.). The cruelty of the tyrant is to oppress, and to be cruel in his oppression, and to become greater because he is capable of oppressing the weak. What is established in the religion of God is that injustice is one of the greatest of major sins. In fact, it is exactly the same as disbelief in God, and we have proven that previously in the text of the Qur'an. The most obscene type of injustice is oppression of the weak. This verse was revealed when there were no hellish weapons or millions allocated by war merchants to kill people en masse. It was revealed on the day when oppression was by hand. And He exterminates him with the sword, spear, or arrow. And if God

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Almighty described with the ugliest and most obscene qualities the one who assaulted the weak with the slap of the hand, and threatened him with the most severe punishments, then with what will He reward those who rain down missiles and napalm bombs on the oppressed peoples, and with chemical weapons and other causes of annihilation and destruction, and who fill the earth with military bases and the sky with aggressive ships for no other reason than to control the lives of the people and the capabilities of the country according to their will? Their whims and interests?

(**And fear Him who has provided you with what you know**. **He has provided you with livestock and children and gardens and springs**. **Indeed**, **I fear for you the torment of a great day**.). Hud called them to obey God, reminded them of His blessings upon them, and granted them respite, and warned them of the consequences of persisting in transgression. This only increased their flight and arrogance. (**They said**: **It is the same as us whether you preached or were not one of the preachers**.) We are not believers in your favor, and your admonition only increases our disdain for you, so do not tire yourself out in vain (**This is nothing but the character of the ancients**, **and We will not be tormented**.). This is a reference to their religion, and the idols they worship, and that they are not the descendants of Kiha because they inherited its worship from father to grandfather. This is their argument, and nothing else: We found our fathers on a nation, and I follow in their footsteps.

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Mehtadun (**So they denied him**, **so We destroyed them**). Hood warned his people with evidence and evidence, but they did not care and were among the perished.

Saleh, verse 141–159:

(Thamud denied the messengers (141) when their brother Salih said to them, "Will you not fear (142) Indeed, I am to you a trustworthy Messenger (143) so fear God and obey me (144) and what I ask of you for it any reward. My reward is only with the Lord of the worlds. (145) Will you be left safe in what is here? (146) In gardens and springs (147) and crops and palm trees. (148) And you hew out of the mountains magnificent houses (149) So fear God and obey (150) And do not obey the command of the extravagant (151) Those who make mischief in (152) They said, "You are only of those who are bewitched." (153) "You are but a human being like us, so bring a sign if you are of the truthful." (154) He said this. A camel has drink, and you have drink on an appointed day (155) And do not touch her with any harm, lest the torment of a terrible day overtake you. (156) So they defiled her and became remorseful (157) Then the torment seized them. Indeed, in that is a sign, but most of them were not believers. (158) And indeed, indeed, your Lord is Almighty, Most Merciful. (159))

the language :

The date palm appeared as a cluster of dates at the beginning of its formation and before it emerged from its sleeve. And digestion

Mellow and mature. They are overflowing with happiness, which is activity and joy. And the enchanted are an exaggeration of the enchanted. And drinking by breaking the share.

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Parsing:

Are you safe from wow, you will leave. And in gardens, replace "in here" by repeating the preposition. And farhin hal from waw nahantuun.

Meaning:

The story of Saleh (peace be upon him) was presented in Surat Al-A'raf, verses 73-79, vol. 3, pp. 349-352, and in Surat Hud, verses 61-68, vol. 4, pp. 243-246.

(**Thamud denied the messengers when their brother Salih said to them**: "**Do you not fear me? Indeed**, **I am to you a trustworthy messenger**. **So fear God and obey me**, **and I do not ask you about it**." **My reward is only from the Lord of the worlds**.). These verses were presented in their wording in the previous passage concerning Hud, and the one before that concerning Noah, and we said: The secret in that is the unity of the message.

(**Will you be left in what is here, safe in gardens and springs and crops and palm trees whose fruit is ripe**, **and you will hew luxurious houses from the mountains?**). Thamud was immersed in luxury and prosperity...fruits and rivers, palaces and livestock, oblivious to everything except their desires and pleasures. So their brother Saleh warned them of an evil outcome and said to them: Are you heedless of God, while He is not heedless of you? Are you safe from the surprises and hidden things? (**So fear God and obey**, **but do not obey the command of the extravagant**, **those who make mischief on earth and do not reform**.). What is meant by the extravagant, corrupting people is the presidents and leaders, because they are the origin of disease and affliction, except for those who are rare, and there is no religion or values in their concept except for their own interest and the interest of their relatives. And among Salih's people were nine of these extravagant,

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corrupting people, as stated in the clear verse 48 of Surah An-Naml: (**And there were in the city nine men who were making mischief on the land and not reforming**.).

(**They said**, "**You are one of those who are bewitched**."). A wizard has bewitched you, and corrupted even your mind

You have become aware of what you do not know...and this is what most of today's youth, or many of them, say to those who tell them: Pray and fast. (**You are only human like us**) He eats food and walks in the markets, so how can revelation descend upon you without us? (**Then bring a sign, if you are of the truthful**.). They said this, while they were already determined to insist on disbelief and stubbornness, even if he had brought them a thousand and one proofs. If not, their request would have been true and just.

(**He said**: **This is a camel who has had drink**, **and you have drink on a specified day**, **but do not touch her with harm**, **lest the punishment of a terrible day overtake you**.). They asked him to bring a miracle that would prove his prophethood, so he brought them a camel from an unfamiliar road, and stipulated that the water be equally between her and them, so that she would return it one day, and they would return it another day, and he warned them not to harm it, otherwise God would punish them with His punishment. (**So they mutilated it**, **and they became remorseful**, **so the torment seized them**.). It is presented in verse 78 of Surat Al-A'raf, vol. 3, p. 351.

Lot verse 160–175:

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(The people of Lot denied the messengers (160) when their brother Lot said to them, "Do you not fear God?" (161) Indeed, I am to you a trustworthy Messenger (162) So fear God and obey me (163) And I do not ask you for it any reward. My reward is only from the Lord of the worlds. (164) Do you come to mention from among the worlds? (165) And leave behind what your Lord has created for you. Your wives. Nay, you are a rebellious people. (166) They said, "If you do not desist, O Lot, you will surely be among those who are brought out." (167) He said, "Indeed, I am among those who say, 'Your work.'" (168) My Lord. Save me and my family from what they were doing (169) So We saved him and his family all together (170) Except for one of those who left behind (171) Then We destroyed the others (172) and We rained rain

(173) Indeed, in that is a sign, but most of them are not believers (174) And indeed, indeed, your Lord is Almighty, Most Merciful (175))

the language :

Dhikraan is the plural of male. And Adon is the plural of Aad, which is the aggressor. Al-qaloon is the plural of the one who hates. And those who left behind are the plural of those who left behind, which is what remains.

Meaning:

The story of Lot was presented in Surat Al-A'raf, verses 80-84, vol. 3, pp. 352-354, and in Surat Hud, verses 77-80, vol. 4, pp. 252-254.

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(**The people of Lot denied the messengers when their brother Lot said to them**, "**Won't you fear God?**") Their brother in cohabitation and residence, neither in religion nor in lineage, as he and his uncle Ibrahim Al-Khalil (peace be upon him) came from Babylon to Egypt and then to Palestine around the nineteenth century BC, and Lot resided in the Jordan Valley, and Abraham in the highlands in the north. (**Indeed**, **I am to you a faithful messenger**, **so fear God and obey me**, **and I ask you no reward for it**. **My reward is only from the Lord of the worlds**.). Lot began with what Noah, Hud, and Salih (peace be upon him) began with, because the message of all of them is the same.. Read in this Surah the verses that spoke about each one of them.

(**Do you bring the two males from the worlds?**). Would you commit this heinous act to the male children of Adam? (**And you leave behind what your Lord has created for you of your wives.**). In doing so, you are violating the rule of nature, the law of nature, and the intended purpose of creating male and female. Therefore, animals and beasts reject your work and are repulsed by it. But the British House of Commons legalized sodomy, and gave evidence thereby that Britain is lower than animals in its morals and values. It is not far-fetched that this is the result of its long, hateful colonial history. For tyranny

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Aggression has the worst consequences and effects (**Rather**, **you are a hostile people**) You have exceeded every limit in your whims, foolishness, disobedience and rebellion.

(**They said**: **If you do not desist**, **O Lot**, **you will be among those who are released**.). It is presented in verse 116 of this Surah (**He said**, "**Indeed**, **I am one of**

those who say.") And in its meaning: (**I am innocent of what you do**) 216 poets (**My Lord, save me and my family from what they are doing, so We saved him and all of his family, except for an old man among those who came back. Then We destroyed the others and rained upon them an overwhelming rain. Rain of the warned**). A similar example is presented in verse 83 and what follows of Surat Al-A'raf, vol. 3, p. 353, and verse 60 of Surat Al-Hijr, vol. 4, p. 482.

Shuaib, verse 176–191:

((176) **The companions of the grove denied the messengers** (176) **when Shuaib said to them, "Do you not fear** (177) **Indeed, I am to you a trustworthy Messenger** (178) **so fear God and obey** (179) **and what I ask of you for it any reward. My reward is only from the Lord of the worlds.** (180) **Give full measure and do not be of those who lose.** (181) **And weigh with the balance. The upright** (182) **And do not deprive people of their things, and do not spread corruption in the land, spreading corruption** (183) **And fear Him who created you and the first created ones.** (184) **They said Indeed, you are of those who are bewitched** (185) **and you are only human beings like us, and if we think that you are of the liars** (186) **then drop on us a portion from the sky if you are of The truthful** (187) **He said, "My Lord knows best what you do."** (188) **So they denied it, so the torment of the Day of Sha'ah seized them. Indeed, it was the torment of a great day.** (189) **Indeed, in**

That is a sign, but most of them are not believers (190) **And indeed, indeed, your Lord is the Mighty, the Most Merciful** (191))

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the language :

The thick, twisted grove. The losers, with the kasra of the sīn and raā, are the plural of the mukhsār, which is the one who, if someone deals with him, loses because he takes from him more than what he is entitled to. And the balance is the balance. Understatement is deficiency. And the creation and nature. Kasfa is the plural of Kasfa, which is a piece. The canopy with dhamma al-dha is the cloud with which they sought shade from the torment, which burned them.

Meaning:

The story of Shuaib was presented in Surat Al-A'raf, verses 85-93, vol. 3, pp. 355-364, and in Surat Hud, verses 84-95, vol. 4, pp. 256-264.

(**The owners of the grove lied to the messengers**.). The commentators said: The people of the grove were a group of people who lived in a place near Madin, where there were many trees. (**When Shuaib said to them**: **Do you not fear?**). God Almighty did not say their brother Shuaib, as He said: Their brother Hud, and their brother Salih, because Shuaib is not from Midian by lineage, and has no connection to the people of the grove other than neighborliness, and God sent him to them just as He sent him to his people, the people of Midian. (**Indeed**, **I am to you a faithful messenger**, **so fear God and obey me**, **and I ask you no reward for it**. **My reward is only from the Lord of the worlds**.). This was presented verbatim in the previous verses on the lips of Noah, Hud, Salih, and Lot, and it is the words of every prophet without exception.

(**Give full measure**, **and do not be of those who lose**, **and weigh with a just balance**, **and do not deprive people of their things**, **and do not spread corruption on earth**, **spreading corruption**.). A similar example was presented in

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verse 85 of Surat Al-A'raf, vol. 3, p. 356, and verse 84 of Surat Hud, vol. 4, p. 257. (**And beware**

He who created you and the creation of the ancients.) The word "al-jabla" refers to the conscience in your creation, and the meaning is, "Fear the punishment of God who created you and created those before you."

(**They said**, "**You are one of those who are bewitched**."). It is presented literally in verse 153 of this Surah. (**You are nothing but human beings like us**, **even though we think you are among the liars**.). You deliberately lie in your claim of the message, with evidence that you are a human being who eats food and walks in the markets, and if the revelation had come down to humans, all people would be prophets.. Ibn Hisham said in Al-Mughni's book - if memory serves me correctly - that one man said to another: What did your father do to his donkey? He said to him: He sold it with a broken eye. The questioner said in denial: Why did you break the eye? He said: Because you broke the rā'.. Should you drag your bā', but don't you run my bā'? To this and others like it, analogy leads to its people.

(**Then drop on us a portion from the sky**, **if you are of the truthful ones**.). He warned them of torment, but they mocked him and said: Where is this torment that you threaten us with? Send it down to us definitely from heaven if you are sincere in your claim (**He said**, "**My Lord knows best what you do**.") The matter is up to Him alone. If He wishes, He may hasten it, and if He wishes, He may delay it (**So they denied him**, **so the torment of the Day of Shadow overtook them**. **Indeed**, **it was the torment of a great day**.). God Almighty did not explain what this canopy was, but the commentators said: It was a cloud with which they sought

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shade from the heat that afflicted them, so it rained down on them a fire that burned them to the ground.

The Faithful Spirit sent down verses 192–217:

(And indeed, it is a revelation of the Lord of the Worlds (192) which the Faithful Spirit has sent down (193) to your heart so that you may be among the warners (194) in a clear Arabic tongue (195) and verily, Of the people of the ancients (196) Have there not been a sign for them that the scholars of the Children of Israel should have known? (197) And if We had sent it down to some of the foreigners (198) So he recited it. upon them as long as they were not believers in it. (199) Thus We made it in

The hearts of the criminals (200) They will not believe in it until they see the painful torment (201) Then it comes to them suddenly while they are not aware (202) Then they say, Are we (203) Then will they hasten Our torment? (204) Have you considered that if We gave them enjoyment for years (205) Then comes to them what they were promised (206) What availed them is that they were given enjoyment. (207) And We destroyed not a city except that it had warners. (208) A reminder, and We were not wrongdoers. (209) And the devils did not descend with it. (210) And it is not for them, nor is it necessary for them. They are able (211) Indeed, they are cut off from hearing (212))

the language :

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The faithful spirit Gabriel (peace be upon him). And books. The non-Arab is the plural of the non-Arab, and it is the one who does not speak Arabic. It was said: He is the one who does not speak at all, whether a human or an animal. The non-Arabs are the plural of the relative, and the plural of the non-Arab. Al-Tabarsi said: The non-Arab is the opposite of the Arab, and the non-Arab is the opposite of the eloquent one. They are isolated, banned and expelled.

Parsing:

The pronoun "that" and "it" refers to the Qur'an as an indication of the context of the speech. The pronoun "lahm" for Quraysh is related to a deletion of the adverb from a verse, and the verse is a predicate, "yakan," and the source is "to teach him" the noun "yakan." He gives them the accusative case as a conjunction of yarwa. And suddenly, a noun in the adverb of the hidden pronoun, comes to them, that is, suddenly. Years is an adverb of time in the accusative case with their meaning. Remembrance of the object for which to (**Warners**). And there should be a hidden pronoun that goes back to the infinitive of the troll who descended.

Meaning:

(**And it is a revelation of the Lord of the worlds**, **which the Faithful Spirit has sent down to your heart so that you may be among the warners**.). The pronoun is that it is for the Qur'an, and what is meant by the trustworthy spirit is Gabriel (peace be upon him), and the speech in your heart is for Muhammad (peace be upon him)... After God Almighty mentioned the stories of the previous prophets, he mentioned Muhammad and the Qur'an, and that Gabriel revealed it to the greatest Messenger to fight the unbelievers and the stubborn with his verses and clear

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proofs.. Gabriel was called the spirit because he sent down the Qur'an, and it is guidance and healing for souls: (**Say**, "**It is for those who believe a guidance and a cure**.") 44 - Fusilat. He is also called the Trustworthy because he is obedient to God, keen to carry out His messages as they were to His prophets, the Almighty, and He is also aware of them and their purposes. (**With a clear Arabic tongue**). See the interpretation of verse 2 of Surat Yusuf, vol. 4, p. 286. We have explained the reason for the revelation of the Qur'an in the Arabic language.

(**And indeed**, **it is among the people of the ancients**) That is, some of the books that preceded Muhammad (PBUH) heralded him and the Qur'an. In the foregoing, we have proven with rational and transmissional evidence that the Qur'an is a revelation from God. Among the rational evidence is that the Qur'an challenged the deniers to produce a surah like it, so they tried but were unable, and that it told about the unseen, so it came as it is, and that it bears many aspects of interpretation, and there is no secret to this except because it is one of those who have knowledge of everything. See the interpretation of verse 23 of the Qur'an. Surat Al-Baqarah, vol. 1, p. 65 et seq., an interpretation of verse 53 of Surat An-Nisa, vol. 2, p. 350 et seq., an interpretation of verse 82 of Surat An-Nisa, vol. 2, p. 389, and an interpretation of verse 55 of Surat Al-Nur, paragraph "Another aspect of the miracle of the Qur'an."

As for the transmissional evidence, it includes that the original Torah and Gospel heralded Muhammad (PBUH), as stated in verse 157 of Surat Al-A'raf, and also some ancient religious books - other than the Torah and the Gospel - heralded him. See the interpretation of verse 46 of Surah Al-Baqarah, vol. 1, p. 233, and the paragraph "Are all the prophets eastern?" vol. 2, p. 492.

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(**Was it not a sign for them that the scholars of the Children of Israel should know?**). Before the mission, Jewish scholars used to preach about Muhammad (PBUH), tell the Arabs about him, and mention his qualities to the Quraysh and others.

Among the Arabs, and when he was sent, some of the Jews who were talking about him, such as Abdullah Ibn Salam and his companions, converted to Islam, and a group of Arabs also converted to Islam, and the rest of the Jews and the tyrants of Quraysh disavowed him. And this verse says to those who disbelieved in Muhammad (PBUH) after they heard the Jews talking about him, it says to them: How did you disbelieve in him, when you had heard Jewish scholars before preaching about him, and admitting that he was mentioned by his qualities in the Torah? Isn't their testimony conclusive evidence of the truthfulness of Muhammad (PBUH)? There is no doubt that this is sufficient and comprehensive evidence for those who seek the truth for the sake of the truth, but the stubborn people who denied the prophethood of Muhammad (PBUH) denied it out of fear for their interests and out of concern for their status, and did not deny it due to the weakness of the evidence and the insufficiency of the argument: (**And verses and warnings are of no avail for a people who do not believe**.) - 101 Yunus.

(**And if We had sent it down to some of the foreigners**, **and he had recited it to them**, **they would not have believed in it**.). They do not believe in the truth and its evidence, whether it is brought to them by an Arab or a non-Arab, because to them truth and knowledge are the interests, and anything other than them is nothing.. We have repeated that in the above despite its clarity and obviousness.

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(**Thus We have made Him implant in the hearts of criminals**) That is, if the criminals heard the truth or the Qur'an, they denied it and disbelieved in it. In clearer words, a good seed only lives, grows, and bears fruit if it comes across good, righteous land, but if it comes across bad, swampy land, then its cultivation is of no benefit: (**In a good land**, **its growth grows with the permission of its Lord**, **but what is bad does not grow except with distress**.) 58 Al-A'raf. Likewise, the truth brings the best fruits and effects if it encounters a pure and pure soul, and it does not produce anything if the soul is evil and criminal. Based on this, the meaning of (**Thus We have made Him implant in the hearts of criminals**) The Qur'an has no effect on their souls except denial and denial.

(**They will not believe in it until they see the painful torment**, **and it comes to them suddenly and they are not aware**.). The pronoun "they do not believe" refers to the criminals, and the pronoun "they do not believe" refers to the Qur'an, and the meaning is that criminals do not believe in the truth, regardless of its evidence, unless they suddenly see torment, but if they are warned of it before, they turn away and mock.. Obviously, submission in the hands of torment is hypocrisy, not faith, and coercion, not choice. (**Then they say**, "**Are we going to see it?**")?. Hasten the torment before it comes

They saw it, and said to their Prophet sarcastically: Bring it to us, if you are truthful. And when they saw it with their own eyes, they regretted it and wished that God had given them a little more time so that they would believe and obey. Thus, the wasted person hopes for a return or respite after it is too late.

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(**Are they hastening our punishment?**). This is from His words, the Almighty, with which He responds to those who said to their Prophet: Bring us what you promised us... and then drop on us a portion of the sky. Its meaning is: How can you hasten the torment, and when it descends, you will not be able to escape it, nor escape from it? (**Have you considered that if We provided them with enjoyment for years, then what they were promised came to them? What availed them was that they were given enjoyment**.). The criminals wished for a grace period when they saw the torment, so God Almighty answered that the grace period and dictation, even if it lasts for a long time, will not be of any benefit when the torment descends. Rather, the longer the criminals remain in this world and increase in its bliss, the more their sin and crime will increase, and their punishment and torment will be doubled.

(**And We destroyed not a single town except that it had warners**.) This is what God Almighty says: (**And We will not punish until We send a messenger**) - 15 Al-Isra' (**A reminder. And We were not wrongdoers**) In the destruction of the villages, where We sent messengers to their people warning of torment, reminding them of obedience to God, and providing evidence and proofs, but they denied the messengers, so God's punishment was due.

(**And the devils did not descend with it, nor should they, nor could they**.). The people of pre-Islamic times believed in fortune-telling, and that every soothsayer had a devil who brought him news of the unseen, and when the Qur'an was revealed, they said, "This is from Satan's revelation to the soothsayers," and they in turn inspired it to Muhammad (PBUH), or he was a soothsayer upon whom demons descended. The Almighty responded to this claim that the Qur'an is guidance and light, and clear, conclusive proofs. And where are the devils and

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soothsayers in terms of guidance and clear proofs? .. They are weaker and more despicable.. This, to (**They are isolated from hearing**) They are prohibited from hearing the Qur'an when God revealed it to Gabriel to convey it to Muhammad (PBUH). If the devils were unable to create a sign like it, or to hear a single word from it, how would they convey it to the priests and tell them about it?

And warn your closest relatives, **verse 213–220**:

(**So do not call upon any other god with God**, **lest you be among those who are tormented**. (213) **And warn your kindred**.

Those closest to you (214) **And lower your wings to those of the believers who follow you** (215) **But if they disobey you**, **say**, "**Indeed**, **I am disassociated from what you do**." (216) **And put your trust in Him**. **The Mighty**, **the Most Merciful** (217) **He who sees you when you rise** (218) **and when you turn among those who prostrate** (219) **Indeed**, **He is the Hearer**, **the Knower** (220))

Meaning:

(**Do not call upon any other god with God**, **lest you be among those who are tormented**.). The apparent context indicates that the speech is from the Messenger of God (may God bless him and grant him peace), but its intent is to inform that everyone who calls upon another god with God is one of those who will be punished, whoever he may be.

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(**And warn your closest family**). The Prophet (PBUH) is commanded to warn all people: (**O you who speak out**, **arise and warn**). In verse 2 of Surah Yunus: (**To warn people and give good tidings to those who believe**). God Almighty singled out the Messenger's clan for mention because the one who disciplines begins with himself, then with his family and clan, then with others, and because if his clan believed him and believed in him, they would help him spread the message and spread it.

Muslims have spoken a lot about this verse, and a group of Sunnis said: When it was revealed, the Messenger of God (PBUH) said: O Fatima, daughter of Muhammad. O Safiya, daughter of Abdul Muttalib. O sons of Abdullah, work, for I do not possess anything for you from God.

The Shiites and a group of other Sunnis, including Imam Ahmad bin Hanbal, Al-Nasa'i, Al-Suyuti, Abu Nu'aym, Al-Baghawi, Al-Thaalabi, the author of Al-Birah Al-Halabi, the author of Kanz Al-Ummal, and others said: When this verse was revealed, the Prophet (PBUH) called the Banu Abdul Muttalib, and they were forty men at that time, including his uncles Abu Talib, Hamza, Al-Abbas, and Abu Lahab, and he had paid homage to them, and after they had eaten and drank, he said: O Banu Abdul Muttalib. I have brought to you the best of this world and the hereafter, and God has commanded me to invite you to Him. Which of you will help me in this?

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Is this matter for him to be my brother, guardian, and successor among you? All of the people hesitated, except for Ali. He said: "I am, O Prophet of God." So the Prophet (PBUH) took him by the neck and said: This is my brother, my guardian,

and my successor among you, so listen to him and obey him. (1) Muhammad Hussein Heikal mentioned this hadith in his book "The Life of Muhammad (PBUH)" in the first edition, and deleted it in the second edition.

Abu Hayyan Al-Andalusi said in Al-Bahr Al-Muhit: "And hadiths were narrated about that on the authority of the Messenger of God (may God bless him and grant him peace). He refers thus to the hadiths in which Imam Ali (peace be upon him) was mentioned, and the hadiths in which his name was not mentioned... There is no contradiction or contradiction between these hadiths, for combining them is possible and very close... Or the Messenger (peace be upon him) addressed the forty of his clan, and said to them: Which of you will support me in this matter, etc. Then he said to them on a second occasion: I do not possess anything for you from God.

(**And lower your wings to those of the believers who follow you**.). It is presented in verse 88 of Surat Al-Hijr, vol. 4, p. 490 (**If they disobey you**, **say**, "**I am innocent of what you do**."). The letter is for the Messenger of God (may God bless him and grant him peace), and the waw in Asuk is for his clan whom he warned. The one who is close to God and His Messenger is the one who is brought close to him by piety, and the one who is far away from them is the one who is distanced by disobedience, whoever he may be. (**And put your trust in the Mighty**, **the Merciful**) Leave them alone if they disobey you, and do not feel sad about them, and turn to God alone in all your affairs.

(**The one who sees you when you rise**) To recite tahajjud in the middle of the night: (**And at dawn they ask forgiveness**) - 18 Atomics (**And your turning among those who prostrate**). The Imami Shiites said: All the fathers of the Prophet are monotheists, and among their evidence is this verse, which they interpreted as saying that the Prophet turned to the loins of the monotheists, and the

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word bears this meaning, and also bears the interpretation of those who said: God sees you, O Muhammad, with those who pray, and the apparent context indicates this interpretation and not the other. (**Indeed**, **He is the All-Hearing**, **the All-Knowing**) He hears words, knows secrets and deeds, and rewards them for good and for good, and for evil for evil.

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(1). See Notables of the Shiites by Al-Amin, vol. 3, p. 110, 1960 edition, and Dala'il Al-Sidqa by Al-Muzaffar, vol. 2, p. 232, 1953 edition.

The poets are followed by the deceivers, **verses 221-227**:

(**Shall I inform you upon whom the devils descend?** (221) **They descend upon every sinful avatar**. (222) **They give up hearing**, **but most of them are liars**. (223) **And the poets The erring ones follow them** (224) **Have you not seen that they wander into every valley** (225) **and that they say what they do not do** (226) **Except those who believe and do righteous deeds** (227) **And they mentioned God much**, **and they rescued after they had been wronged**.)

the language:

I tell you, I tell you. Are you a liar? And the sinner is the one who does iniquity.

Parsing:

The phrase "they listen" is a characteristic of every avak. Any inversion (any) is an attribute of a deleted absolute object, i.e. inversion, i.e. inversion.

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Meaning:

The Qur'an is a war against the false, but it fights them first and foremost with the logic of sound reason, and it argues with them in a way that is best, and it calls them with wisdom and beautiful exhortation to believe in the truth, and it clarifies it to them in every way, and it asks them gently and gently to provide what argument and authority they have: (**If only they had not brought clear authority over them**) 15 Al-Kahf. If they use a weak argument, the Qur'an invalidates it and explains the weakness and defects in it.. And the polytheists said

And those with interests have a lot about the Messenger of God (may God bless him and grant him peace) and the Qur'an. Among them is their claim that the Qur'an was inspired by Satan, and their also claim that Muhammad (may God bless him and grant him peace) was a poet. The Almighty responded to that as follows:

(**Shall I inform you upon whom the devils descend? Upon whom do they descend upon every wicked abomination?**). This is a response to their saying: The Qur'an is inspired by the devils, and the answer is that the devils whisper and suggest falsehoods to sinful liars like them: (**The devils of mankind and the jinn suggest to one another the adornment of speech**.) 112 Al-An'am. The devils have no way over people who are trustworthy and truthful, like the prophets and the righteous. This is because the Qur'an is true and good, and the inspiration of the devils is evil and false, so how can it be from their inspiration? (**They distort what is heard**, **but most of them are liars**.). What is meant by "listening" here is to listen and hear, and the pronoun "to hear" refers to the unbelievers, and the meaning is that those who listen to the devils and receive lies and falsehoods from them are

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the unbelievers, and most of the unbelievers lie in their hadiths and words... And Muhammad (PBUH) is truthful in all his words and actions, so how can it be said: He listened and received from the devils?

(**And the poets are followed by the misguided**. **Have you not seen that in every valley they wander and that they say what they do not do?**). This is a response to what the polytheists say: Muhammad is a poet.. The statement of the response is that there is a great difference between Muhammad and the poets in many ways:

First: Those who followed Muhammad (PBUH) only followed him out of trust in him and his greatness, and with faith in God and the prophethood of his Prophet, hoping for a trade that would not fail in his affection, and so they sacrificed their lives for him and fought for his sake, fathers and sons. As for the poets, especially the ancient ones, they lived in dreams and illusions... and in the past it was said: "the dreams of a poet." It was said: The most beautiful is the most untruthful, meaning poetry, and only those who are like them follow these poets.

Second: In ancient times, most poets supported tyrants and supported their oppression and tyranny. The poet would use his genius and talents to compose a poem or verses in which he would sing of the greatness of the titans and the Caesars. Where does this relate to the message of Muhammad (PBUH), which is a revolution against injustice and corruption?

Third: Poets say a lot and do little, and nothing makes them trivial except whims and goals. They rush after them wherever they turn. As for Muhammad (PBUH), he did not

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He speaks from his own whims, and only follows what is revealed to him from his Lord, so how can it be said: He is a poet? : (**We have not taught him poetry**, **nor is it worthy of it**. **It is only a remembrance and a clear Qur'an**.) - 69 Yass. She asks: Doesn't the Qur'an's condemnation of poets indicate that Islam fights poetry and art?

The answer: No... because the Qur'an does not condemn poetry for what it is, nor does it condemn poets for who they are. Rather, it condemns poetry that is false and false, and it condemns poets who turn away from the truth and follow twisted paths. As for the poets who express the aspirations of the oppressed, stand with the oppressed, advocate justice and human freedom, and revolt against tyrants and the cruel, and against ignorance and backwardness, as for these, they are... The forefront of the Mujahideen for the sake of God. It was said to the Messenger of God (PBUH): What do you say about poetry? He said: "The believer fights with his sword and tongue, and by the One in whose hand is my soul, it is as if they are imbuing them with nobility." This type of poetry, which brings nobility to the hearts of the oppressors, is what the Greatest Messenger (PBUH) meant when he said: "In poetry there is wisdom." And the Almighty said: (**He created man and taught him rhetoric**) - 4 The Most Gracious. There is no doubt that poetry is one of the highest and most eloquent arts of expression, and it is also the wealth and precious treasure of the language.

That is why God Almighty excluded the good, struggling poets. He excluded them by saying: (**Except those who believe and do righteous deeds and remember God often and defend themselves after they have been wronged**.). That is, the poets defended the truth and its people from those who attacked it and against them, and stood up for man, his freedom and dignity.. This is a clear text from God

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Almighty that the poetry of revolution against injustice and tyranny is from the core of religion, faith, and good deeds, and in the meaning of this verse is the Almighty's saying: (**God does not like bad words to be made public**, **except by those who have been wronged**.) - 147 women (**And those who have wronged will know to what turn they will turn**.). This is a threat and a threat of bad consequences for anyone who transgresses and transgresses. Praise be to God, Lord of the worlds, and prayers be upon Muhammad and his pure family.

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